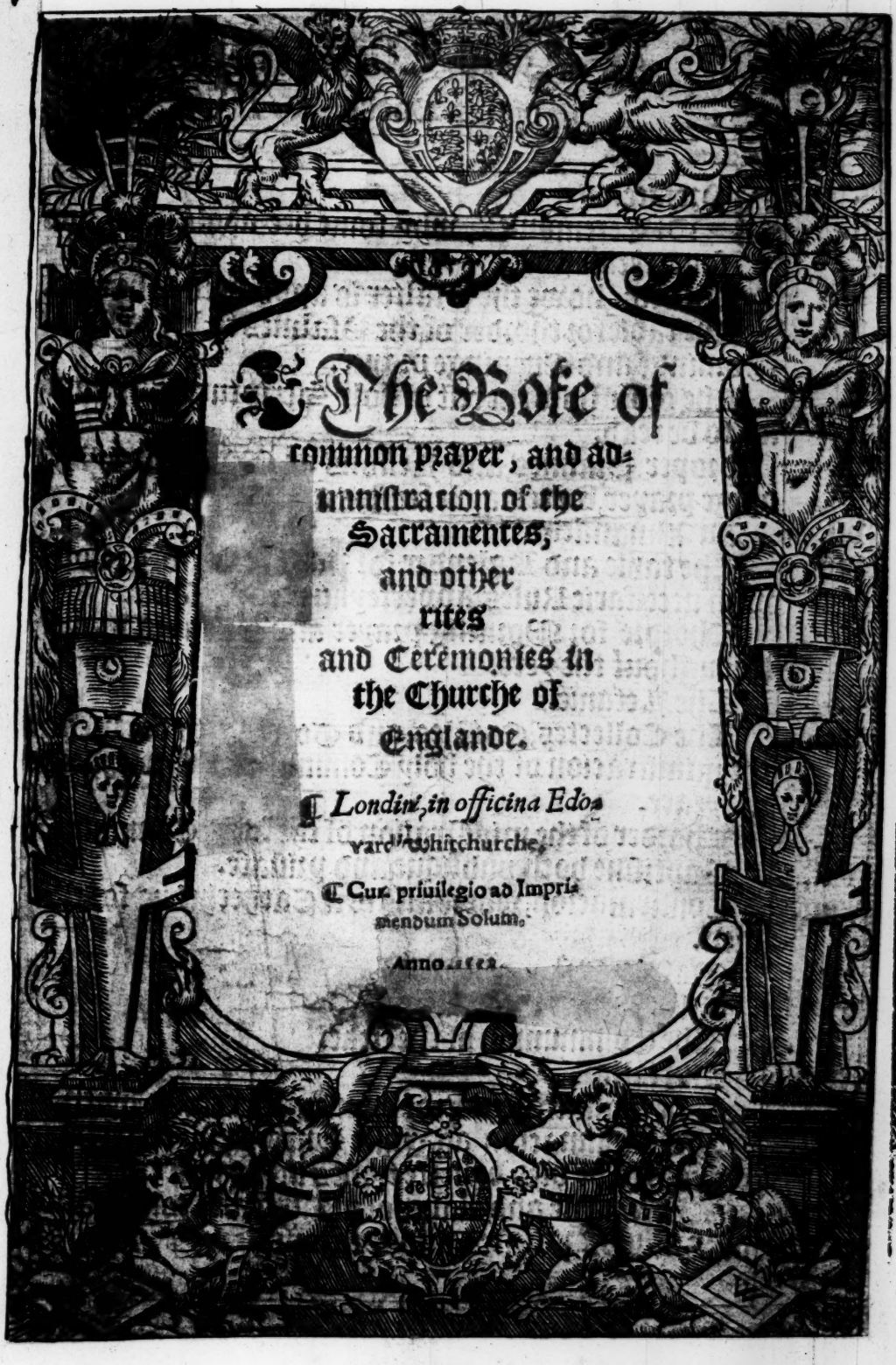


The Boke of

common prayer, and ad-

ministration of the

Sacramentes,

and other

rites

and Ceremonies in

the Churche of

Englande.

¶ *Londini, in officina Edo-*

vardi Whitchurche.

¶ Cum priuilegio ad Impri-

mendum Solum.

Anno .1552.

The Contentes of this Booke.

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The Preface.



THere was neuer any thing by the witte of man so well deuised, or so sure established, (which in continuaunce of time) hath not been corrupted: as (emōg other thynges) it may playnlye appeare by the common prayers in the churche, commonly called deuine seruice. The fyrst original and grounde wherof, if a man would searche out by the auncient fathers, he shal fynd that thesame was not ordained but of a good purpose, and for a great aduauncemēt of godlines. For they so ordered the matter, that all the whole Byble (or the greatest part therof) shoulde be read ouer once in the yere: entending therby, that the Cleargie, and specially suche as were ministers of the congregacion, shoulde (by often reading and meditacion of gods worde) be stirred vp to godlines themselues, and be more able also to exhorte other by wholesome doctryne, and to confute them that were aduersaryes to the trueth. And further, that the people (by dayly hearyng of holy scripture read in the Church) should continually profite more and more in the knowledge of God, and bee the more inflamed with the loue of his true religiō. But these many yeres passed, this godly and decent order of the auncient fathers, hath been so altered, broke, and neglected, by plātyng in vncertain Stories, Legēdes, Respondes, Uerses, vaine Repeticions, Commemoracions, and Sinodalles, that commonly when any boke of the Byble was begonne, before three or foure Chapters were read out, all the rest were vnreadde, And in this forte the boke of Esai was begonne in Aduente, & the boke of Genesis in Septuagesima: but they were onely begonne, and neuer read through. After a lyke sort were other bokes of holy scripture vsed. And moreouer, whereas Sainct Paul woulde haue suche language spoken to the people in the churche, as they myghte vnderstande, and haue profite by hearyng thesame: The seruyce in this church of Englande (these many yeares) hath been read in Latyne to the people, whiche they vnderstoode not: so that they haue heard with their eares onely, and their heartes, spirite, and mynde, haue not been edified thereby. And furthermore, notwithstandynge that the auncient fathers haue deuided the Psalmes into seuen portions, whereof euery one was called a Nocturne: now of late time, a fewe of them haue been dayly sayd, and oft repeated, and the reste vtterly omitted. Moreouer, the noumbre and hardnes of the rules, called the Pie, and the manyfolde chaungeinges of the seruice, was the cause, that to turne the booke onely, was so harde and intricate a matter, that many times there was more busines to fynd out what

ſhould be read, then to reade it when it was founde oute.

Theſe inconueniences therefore conſidered, here is ſet forth ſuch an order, whereby the ſame ſhalbe redreſſed. And for a redyneſſe in this matter, here is drawen out a kalender for that purpoſe, whiche is playne and eaſye to be vnderſtanden, wherein (ſo muche as maye bee) the readinge of holy ſcriptures is ſo ſet forth, that all thynges ſhall bee done in order, without breakinge one piece thereof from another. For thys cauſe bee cutte of, Anthemes, Reſpondes, Inuitatories, and ſuch lyke thinges, as dyd breake the continuall courſe of the readinge of the ſcripture. Yet becauſe there is no remedye, but that of neceſſitie there muſte be ſome rules, therefore certayne rules are here ſet forthe, whiche as they bee fewe in numbre, ſo they bee playne and eaſye to be vnderſtanden. So that here you haue an order for prayer (as touchinge the readinge of holy ſcripture) muche agreable to the mynde & purpoſe of tholde fathers, and a great deale more profitable and cõmodious, then that whiche of late was vſed. It is more profytable, becauſe here are lefte oute manye thinges, whereof ſome be vntrue, ſome vncertayne, ſome vayne and ſuperſticious, and is ordeyned nothing to be read, but the very pure worde of God, the holi ſcriptures, or that which is euidently grounded vpõ the ſame, and that in ſuche a language and order, as is moſte eaſye and plaine for the vnderſtanding, bothe of the readers and hearers. It is alſo more commodious, both for the shortenes thereof, and for the playnes of the order, and for that the rules bee fewe and eaſye. Furthermore, by this order, the Curates ſhall neede none other bokes for theyr publyke ſeruice, but this booke, and the Byble: By the meanes whereof, the people ſhall not bee at ſo greate charge for bokes, as in tyme paſte they haue been.

And where heretofore there hath been great diuerſitie, in ſaying and ſinging in Churches within this realme, ſome folowinge Saliſburi vſe, ſome Herford vſe, ſome the vſe of Bãgor, ſome of Yorke, and ſome of Lincolne: Nowe from henceforth, all the whole realme ſhall haue but one vſe. And yf any woulde iudge this waye more payneful, becauſe that al thinges muſt be read vpon the boke, whereas before by the reaſon of ſo often repetition, they could ſaye manye thinges by hearte: yf thoſe men wyll weygh theyr labour, with the profyte and knowledge which dayly they ſhall obtayne by reading vpon the boke, they wyl not refuſe the payne, in conſideratiõ of the great profyte that ſhall enſue thereof.

And forasmuche as nothinge can almoſte bee ſo playnely ſette forthe, but doubtes maye ryſe in the vſe and practyſinge of the ſame: To appeaſe all ſuche dyuerſytie (yf anye aryſe) and for the reſolution of all doubtes, concernynge the maner howe to vnderſtande, doon, and execute the thinges conteyned in thys Booke: The partyes that ſo doubte, or dyuerſelye take anye thynge,

ſhall

shal alway resorte to the Bisshop of the Diocesse, who by his discrecion shal take order for the quietinge and appeasinge of the same, so that the same order be not contrary to any thinge conteyned in this Boke. And yf the Bisshop of the Diocesse be in any doubte, thē may he sende for the resolucion thereof vnto the Archebisshop.

Though it bee appoynted in the afore written Preface, that all thinges shalbe read & songe in the Churche, in the English tongue, to the ende that the congregacion may be thereby edyfyed: yet it is not ment, but when men saye Morning and Euenynge prayer priuately, they may saye the same in any lāguage that they them selues doe vnderstande.

And al Priestes and Deacons, shalbe bounde to saye dayly the Morning and Euening prayer, eyther priuately or openly, except they be letted by preachinge, studyinge of diuinitie, or by some other vrgent cause.

And the Curate that ministreth in euery pariche Churche, or Chapel, beynge at home, & not beinge otherwyse reasonably letted, shall saye the same in the Pariche Churche or Chapell where he ministreth, and shall tolle a belle thereto, a conueniēt tyme before he beginne, that suche as be disposed may come to heare gods worde, and to praye with him.

¶ Of Ceremonies why some bee abolished, and some reteyned.

IF suche Ceremonies as bee vsed in the church, & haue had theyr beginninge by the institucion of man: some at the fyrste were of godly entent and purpose deuysed, and yet at length turned to vanitie and supersticion: some entered into the church by vndiscrete deuocio, and such a zeale as was without knowledge: and forbecause they were winked at in the beginning, they grewe daily to more and more abuses: which not only for theyr vnprofytablenes, but also because they haue muche blynded the people, and obscured the glory of god, are worthy to be cut away & cleane reiected. Other there bee, whiche although they haue been deuysed by man: yet it is thought good to reserue them styl, aswell for a decente ordre in the churche (for the which they were fyrst deuysed) as because they parteyne to edification: whereunto all thinges done in the churche (as the Apostle teacheth) ought to be referred. And although the kepinge or omittinge of a Ceremonie (in it selfe considered) is but a small thinge: yet the wylfull and contempteous transgression and breakinge of a common ordre and discipline, is no small offence before God.

Let al thinges be done emong you (sayth S. Paule) in a semely & due ordre. The appointment of the which ordre, parteyneth not to priuate men: therefore no man ought to take in hande, nor presume to appoint or alter any publyke or cõmon ordre in Christes church, excepte he be lawfully called and aucthorized thereunto.

And wheras in this our tyme, the myndes of men are so dyuerse, that some thinke it a great matter of conscience to departe from a pece of the least of their Ceremonies (they be so addicted to theyr olde customes:) and agayn on the other side, some be so new fãgled, that they would innouate al thing, and so do despise the old, that nothinge

nothing can lyke them, but that is new: it was thought expedient, not so much to haue respect howe to please & satisfie eyther of these parties, as howe to please God, & profyte them both. And yet lest any man should be offẽded (whom good reason mighte satisfie) here be certaine causes rẽdred, why some of the accustomed Ceremonies be put away, and some retayned and kept styll.

Some are put away, because the great excesse & multitude of thẽ, hath so encreased in these latter daies, that the burthen of them was intollerable, whereof S. Augustine in his tyme complayned, that they were growẽ to such a numbre, that the state of Christian people was in worse case (concerninge that matter) then were the Jewes. And he coũsailed that such yoke & burthẽ should be taken away, as tyme would serue quietly to doe it.

But what would S. Augustine haue sayd, yf he had seen the ceremonies of late daies vsed emõg vs: wherunto the multitude vsed in his time, was not to be compared. This oure excessiue multitude of Ceremonies was so great, and many of them so darke: that they did more confound, and darken, then declare and set fourth Christes benefytes vnto vs.

And besides this, Christes Gospell is not a Ceremonial lawe (as much of Moses lawe was) but it is a religion to serue God, not in bondage of the figure or shadowe, but in the fredome of spirite, beinge content only with those Ceremonies, which do serue to a decent ordre and godly discipline, and such as be apte to stirre vp the dull mynd of man to the remembraũce of hys duety to God, by some notable and speciall signification, whereby he myght be edified.

Furthermore, the most weightie cause of thabolishemẽt of certain Ceremonies was, that thei were so farre abused, partly by the superstitious blindnes of the rude and vnlearned, and partly by the vnsaciable auarice of suche as sought more theyr owne lucre, then the glory of God: that the abuses could n ot well be taken away, the

thing remaining stil. But now as cõcerning those persones, which peraduẽture wilbe offended, for that some of thold ceremonies are reteined stil: yf they cõsider that without some Ceremonies, it is not possible to kepe any order, or quiet discipline in the church: they shall easely perceiue iust cause to reforme their iudgemẽtes. And yf they thinke much, that any of thold do remaine, & would rather haue all deuised a new: Thẽ such mẽ graunting some ceremonies conueniẽte to be had, surely where the olde may be well vsed, there they can not reasonably reproue the old, only for their age, without bewraying of their owne foly. For in such a case, they ought rather to haue reuerence vnto thẽ for their antiquitie, yf they wil declare thẽ selues to be more studious of vnitie & cõcord, then of innouacions & new fanglenes, which (almuche as may be with the true setting forth of Christes religion) is alwayes to be eschewed. Furthermore, such shal haue no iust cause with the Ceremonies reserued, to bee offended. For as those be takẽ away, which were moste abused, & dyd burthẽ mennes consciences without anye cause: so the other that remaine, are retayned for a discipline & order, which (vpõ iuste causes) maye be altered & chaunged, & therefore are not to be estemed equall with gods lawe. And moreouer, they bee neyther darke nor dombe ceremonies: but are so set foorth, that euery man may vnderstand what they doe meane, and to what vse they do serue. So that it is not like that they in tyme to come, shoulde bee abused as the other haue been. And in these our doynges, we condemne no other nations, nor prescribe any thing, but to our owne people onely. For we thinke it cõuenient that euery countrey shoulde vse such ceremonies, as they shal thinke best to the settynge forth of Gods honour or glorye, & to the reducing of the people to a most perfect & godly lyuing, without errour or Superstition. And that they should put away other thinges whych from tyme to tyme they perceyue to bee most abused, as in mennes ordinaunces it often chaunceth dyuersely in dyuerse countreyes.

The

The Table and Kalender expressinge the order of the Psalmes and Lessons, to be sayd at Mornynge and Eueninge prayer throughout the yere, except certayne proper feastes, as the rules folowinge more playnelye declare.

The order howe the Psalter is appoynted to be readde.

The Psalter shalbe readde through, once euery Moneth. And because that some Monethes be longer then some other be, it is thought good to make them euen, by this meanes.

To euery Moneth, shalbe appoynted (as concerninge this purpose) iuste. xxx. dayes.

And because January and Marche hath one day aboue the sayd numbre, and Februarye which is placed betwene them bothe, hath only. xxviii. dayes: Februarye shal borow of either of the Monethes (of January and Marche) one daye. And so the Psalter which shal be read in Februarye, must begin the last day of January, and ende the fyrst daye of Marche.

And where as Maye, July, August, Octobre, and Decembre, haue. xxxi. dayes a piece: it is ordered that the same Psalmes, shalbe readde the last daye of the sayd Monethes, whiche were readde the daye before. So that the Psalter maye begyn agayne the fyrste daye of the nexte Monethes ensuinge.

Nowe to know what Psalmes shalbe read euery day, loke in the Kalender, the numbre that is appointed for the Psalmes, and then fynde the same numbre in this table, and vpō that numbre shal you see, what Psalmes shalbe sayde at Morning and Euening prayer.

And where the. Cxix. Psalme is deuided into. xxii. porcions, and is ouerlonge to be readde at one tyme: it is so ordered, that at one tyme shall not be read aboue foure or fyue of the sayde porcions, as you shall perceyue to bee noted in this Table folowinge.

And here is also to bee noted, that in this Table, and in all other partes of the seruice, where any Psalmes are appoynted, the numbre is expressed after the greate Englishe Byble, whiche from the ir. Psalme, vnto the. Cxlviii. Psalme (folowinge the diuision of the Hebrues) doth varie in numbres frō the common latin translacion.

The Table for the order of the Psalmes to be sayde at Morning and Euening prayer.

	Morning prayer.	Eueninge prayer.
i	i. ii. iii. iiij. v.	vi. vii. viii.
ii	ix. x. xi.	xii. xiii. xiiii.
iii	xv. xvi. xvii.	xviii.
iiii	xix. xx. xxi.	xxii. xxiii.
v	xxiiii. xxv. xxvi.	xxvii. xxviii. xxix.
vi	xxx. xxxi.	xxxii. xxxiii. xxxiiii.
vii	xxxv. xxxvi.	xxxvii.
viii	xxxviii. xxxix. xl.	xli. xlii. xliii.
ix	xliiii. xlv. xlvi.	xlvii. xlviii. xlix.
x	l. li. lii.	liii. liiii. lv.
xi	lvi. lvii. lviii.	lix. lx. lxi.
xii	lxii. lxiii. lxiiii.	lxv. lxvi. lxvii.
xiii	lxviii.	lxix. lxx.
xiiii	lxxi. lxxii.	lxxiii. lxxiiii.
xv	lxxv. lxxvi. lxxvii.	lxxviii.
xvi	lxxix. lxxx. lxxxi.	lxxxii. lxxxiii. lxxxiiii. lxxxv.
xvii	lxxxvi. lxxxvii. lxxxviii.	lxxxix.
xviii	xc. xci. xcii.	xciii. xciiii.
xix	xcvi. xcvii.	xcviii. xcix. c. ci.
xx	cii. ciii.	ciiii.
xxi	cv.	cvi.
xxii	cvii.	cviii. cix.
xxiii	cx. cxi. cxii. cxiii.	cxiiii. cxv.
xxiiii	cxvi. cxvii. cxviii.	cxix. Inde. iiii.
xxv	Inde. v.	Inde. iiii.
xxvi	Inde. v.	Inde. iiii.
xxvii	cxx. cxxi. cxxii. cxxiii cxxiiii cxxv	cxxvi. cxxvii. cxxviii. cxxix. cxxx. cxxxi
xxviii	cxxxii. cxxxiii. cxxxiiii. cxxxv.	cxxxvi. cxxxvii. cxxxviii.
xxix	cxxxix. cxl. cxli.	cxlii. cxliii.
xxx	cxliiii. cxlv. cxlvi.	cxlvii. cxlviii. cxlix. cl.

The order howe the reste of holy scripture (beside the Psalter) is appointed to be readde.

THold Testament is appointed for the fyrst lessons, at Morning and Euening prayer, and shall be read through, euery yere once, except certayne bokes and Chapiters, whiche be leaste edifyinge, and mighte beste bee spared, and therefore bee lefte vnread.

The newe Testament is appointed for the seconde Lessons, at Morning and Euening prayer, and shalbe read ouer orderly euery yere thryse, beside the Epistles and Gospels: except the Apocalips, out of the which there bee onely certayne Lessons appointed, vpon dyuerse proper feastes.

And to knowe what Lessons shalbe readde euery daye: fynde the daye of the moneth in the Kalender folowing, and there ye shal perceyue the bokes & Chapiters that shalbe read for the Lessons, both at Morninge and Eueninge prayer.

And here is to bee noted, that whensoeuer there bee any proper Psalmes or Lessons appointed for any feast, moueable or vnmoueable: then the Psalmes and Lessons, appointed in the kalēder, shal be omitted for that tyme.

Ye must note also that the Collecte, Epistle & Gospell, appointed for the Sundaye, shall serue al the weke after, except there fall some feast that hath his proper.

This is also to bee noted, concerninge the Leape yeres, that the xxb. daye of Februarye, which in Leape yeare, is coumpted for two dayes, shal in those two dayes, alter nether Psalme nor Lesson: but thesame Psalmes and Lessons, whiche be sayd the fyrst daye, shall also serue for the second daye.

Also, whereseoeuer the beginning of any Lesson, Epistle or Gospel is not expressed: there ye muste beginne at the beginninge of the Chapiter.

And whereseoeuer is not expressed howe farre shalbe read, there shall you reade to the ende of the Chapiter.

¶ Proper Psalmes and Lessons for dyuerse feastes and dayes, at Morninge and Eueninge prayer.

On Christmas daye at morning prayer.	Psalme. xix. Psalme. xlv. Psal. lxxxv.	The fyrst Lesson. Esay. ix. The. ii. Lessō. Luke. ii. *vnto* And vnto mē a good wyll.
At Euening prayer.	Psal. lxxxix. Psalme. cx. Psal. cxxxii.	The fyrst Lesson. Esai. vii. God spake once agayne to Achas. *&c. vnto the ende.* The secōd Lesson. Tit. iii. The kyndnes and loue. *&c.* *vnto.* Foolishe questions.
On sainct Stephens daye, at morning prayer.	The second Lesson. Actes. vi. and. vii. Stephen ful of faith and power. *vnto.* And when fourtie yeres were. *&c.*	
At Euening prayer.	The second Lesson. Actes. vii. And when fourtie yeres were expired, there appeared vnto Moyses. *&c. vnto.* Stephen full of the holy ghoste.	
On sainct Jhō the euāgelistes daye, at morning prayer.	The seconde Lesson. Apoca. i. The whole Chapter.	
At Euenyng prayer.	The seconde Lesson. Apocalips. xxii.	
On the Innocentes daye, at morning prayer.	The fyrst Lesson. Jerem. xxxi. *vnto.* Moreouer I heard Ephraim.	
On the Circūcision daye, at morning prayer.	The first Lesson. Genesis. xvii. The seconde Lesson. Roma. ii.	
At Euening prayer.	The. i. Lesson. Deu. x. And now Israel, *&c* The second Lesson. Collos. ii.	
On ỳ Epipha-	The fyrste Lesson. Esay. lx.	

nie

nie at mozynge pzayer. The ſeconde Leſſon. Luke.iii. And it fo=tuned.&c.

At Euening pzayer. The fyzſte Leſſon. Eſay.xlix.
The ſecond Leſſon. Joh.ii. After this he went downe to Capernaum.

On wedneſdaye beſoze Eaſter, at Euening pzaier. The fyzſte Leſſon. Ozee.xiii.xiiii.

On Thurſdaye beſoze Eaſter at mozning pzaier. The fyzſt Leſſon. Daniel.ix.

At Euening pzayer. The fyzſt Leſſon. Jeremie.xxxi.

On Good Fry=day, at mozynng pzayer. The fyzſt Leſſon. Geneſis.xxii.

At Euening pzayer. The fyzſt Leſſon. Eſay.liii.

On Eaſter euen at Mozynng pzaier. The fyzſt Leſſon. Zachary.ix.

On Eaſter daye at Mozynng pzayer. Pſalme. ii. / Pſalme.lvii. / Pſalme.C xi } The firſt Leſſon. Exod.xii. / The ſecond Leſſon. Ro.vi.

At Euenyng pzayer. Pſalm. Cxiii / Pſal. Cxiiii. / Pſal. Cxviii. } The ſecond Leſſon. Act.ii.

On Monday in Eaſter weke, at mozning pzaier The ſecond Leſſon. Math.xxviii.

At Euening pzayer. The ſeconde Leſſon. Actes.iii.

On Tueſday in Eaſter weke, at mozning pzaier The ſecond Leſſon. Luke.xxiiii. *vnto*. And behold two of them.

At Eueninge pꝛayer.		The ſeconde Leſſon. i. Coꝛinth. xv.
On the Aſcencion daye, at mozning pꝛayer.	Pſalme. viii. Pſalme. xv. Pſalme. xxi.	The. ii. leſſon. Joh. xiiii
At Eueninge pꝛayer.	Pſalme. xxiiii. Pſalme. lxviii Pſalme. Cviii	The. ii. leſſō. Ephe. iiii.
On Whitſondaye at mozninge pꝛayer.	Pſalme. xlviii Pſalme. lxvii.	The ſecōd leſſon. Act. x. Thē peter opened his. ꝛc
At Eueninge pꝛayer.	Pſalme. Ciiii. Pſalm. Cxlv.	The. ii. leſſon. Act. xix. It foꝛtuned whē Apollo wēte to Coꝛinthū. ꝛc. *vnto.* After theſe thīges.
On Trinitie ſundaye, at mozninge pꝛayer.		The fyꝛſt Leſſon. Geneſis. xviii. The ſecond Leſſon. Math. iii.
Conuerſion of S. Paul, at mozning pꝛayer.		The ſeconde Leſſon. Actes. xxii. *vnto.* They heard him.
At Eueninge pꝛayer.		The ſecond Leſſon. Actes. xxvi.
Saincte Barnabies day, at mozning pꝛayer.		The ſecond Leſſon. Actes. xiiii.
At Eueninge pꝛayer.		The ſeconde Leſſon. Actes. xv. *vnto.* After certayne dayes.
Saincte John Baptiſtes day, at mozning pꝛayer.		The fyꝛſt Leſſon. Malachi. iii. The ſeconde Leſſon. Math. iii.
At Eueninge pꝛayer.		The fyꝛſt Leſſon. Malachi. iiii. The ſeconde Leſſon. Math. xiiii. *vnto.* when Jeſus hearde.

Saincte Peters day, at mozninge pzayer.	The ſecond Leſſon. Actes. iii.
At Eueninge pzayer.	The ſecond Leſſon. Actes. iiii.
All laincteſ daye at mozninge pzayer.	The fyzſt Leſſon. Sapien. iii. *vnto.* Bleſſed is rather the barrayne. The ſecõd leſſon. Hebz. xi. xii. Saincteſ by faythe ſubdued. *vnto.* Yf you endure chaſtiſinge.
At Eueninge pzayer.	The fyzſt Leſſon. Sapien. v. *vnto.* Hys Jelofie alſo. The ſeconde Leſſõ. Apocalips. xix. *vnto.* And I ſawe an Aungell ſtande.

An Almanacke

for.xix.yeres.

¶ The yeare of our Lorde.	¶ The Golden nombre.	The epact.	¶ The Circle of the sunne.	Dominicall letter.	Easter daye.
M.D.lii.	xiiii	iiii.	xxi.	C. B	xvii. Apꝛill.
M.D.liii.	xv	xv.	xxii.	A.	ii. Apꝛill.
M.D.liiii.	xvi	xxvi.	xxiii.	G.	xxv. Marche.
M.D.lv.	xvii	vii.	xxiiii.	F.	xiiii. Apꝛill.
M.D.lvi.	xviii	xviii.	xxv.	E. D	v. Apꝛill.
M.D.lvii.	xix	xxix.	xxvi.	C.	xviii. Apꝛil.
M.D.lviii.	i	xi.	xxvii.	B.	x. Apꝛill.
M.D.lix.	ii	xxii.	xxviii.	A.	xxvi. Marche.
M.D.lx.	iii	iii.	i.	G. F	xiiii. Apꝛill.
M.D.lxi.	iiii	xiiii.	ii.	E.	vi. Apꝛill.
M.D.lxii.	v	xxv.	iii.	D.	
M.D.lxiii.	vi	xxvi	iiii.	C.	
M.D.lxiiii.	vii	xvii.	v.	B. A	
M.D.lxv.	viii	xxviii.	vi.	G.	
M.D.lxvi.	ix	ix.	vii.	F.	
M.D.lxvii.	x	xx.	viii.	E.	
M.D.lxviii.	xi	i.	ix.	D. C	
M.D.lxix.	xii	xii.	x.	B.	
M.D.lxx.	xiii	xxiii.	xi.	A.	

ℂ January hath.xxxi.dayes.

			Morning prayer.		Euening prayer.	
		ℂ Psalmes.				
			i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson.
iii	A Kalend. Circumcision	i	Gen. xvii	Roma. ii	Deut. x.	Collos. ii.
	b iiii. No.	ii	Geneſi. i	Math. i	Gene. ii	Roma. i.
xi	c iii. No.	iii	iii	ii	iiii	ii
	d Prid. No.	iiii	v	iii	vi	iii
xix	e Nonas.	v	vii	iiii	viii	iiii
viii	f viii. Id. Epiphanie	vi	Eſay. ix	Luke. iii	Eſa. xlix	John. ii
	g vii. Id.	vii	Geneſi. ix	Math. v	Geneſ. xi	Roma. v
xvi	A vi. Id.	viii	xii	vi	xiii	vi
v	b v. Id.	ix	xiiii	vii	xv	vii
	c iiii. Id.	x	xvi	viii	xvii	viii
xiii	d iii. Id. Sol in aqua	xi	xviii	ix	xix	ix
ii	e Prid. Id.	xii	xx	x	xxi	x
	f Idus.	xiii	xxii	xi	xxiii	xi
x	g xix. kl. Februar.	xiiii	xxiiii	xii	xxv	xii
	A xviii. kl.	xv	xxvi	xiii	xxvii	xiii
xxiv	b xvii. kl. Terme begi	xvi	xxviii	xiiii	xxix	xiiii
vi	c xvi. kl.	xvii	xxx	xv	xxxi	xv
	d xv. kl.	xviii	xxxii	xvi	xxxiii	xvi
xv	e xiiii. kl.	xix	xxxiiii	xvii	xxxv	i. cozin. i
iii	f xiii. kl.	xx	xxxvi	xviii	xxxvii	ii
	g xii. kl.	xxi	xxxix	xix	xxxix	iii
xii	A xi. kl.	xxii	xl	xx	xli	iiii
ix	b x. kl.	xxiii	xlii	xxi	xliii	v
	c ix. kl.	xxiiii	xliiii	xxii	xlv	vi
i	d viii. kl. Con. Paule.	xxv	xlvi	Acte. xxii.	xlvii	Actes. xxvi
	e vii. kl.	xxvi	xlviii	mat. xxiii	xlix	i. Cozin. vii
xvii	f vi. kl.	xxvii	l	xxiiii	Exodi. i	viii
	g v. kl.	xxviii	Exodi. ii	xxv	iii	ix
viii	A iiii. kl.	xxix	iiii	xxvi	v	x
	b iii. kl.	xxx	vi	xxvii	vii	xi
xvi	c Prid. kl	i	viii	xxviii	ix	xii

b.i.

¶ Febꝛuary hath, xxviij. dayes.

			Moꝛning pꝛayer.		Euening pꝛaier.	
		¶ Psalmes.				
			i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson.
	d Kalend.	ii	Exodi. x.	Marke. i.	Exodi. xi	i. corin. xiii
xi	e iiii No. Puri. Mary.	iii	xii	ii	xiii	xiiii
xix	f iii No.	iiii	xiiii	iii	xv	xv
viii	g Pꝛid. No.	v	xvi	iiii	xvii	xvi
	A Nonas.	vi	xviii	v	xix	ii. corin. i.
xvi	b viii Id.	vii	xx	vi	xxi	ii.
v	c vii Id.	viii	xxii	vii	xxiii	iii.
	d vi Id.	ix	xxiiii	viii	xxxii	iiii.
xiii	e v Id.	x	xxxiii	ix	xxxiiii	v
ii	f iiii Id. Sol in pisces	xi	xxxv	x	xl	vi
	g iii Id.	xii	Le. xviii	xi	Leuit. xix	vii
x	A Pꝛid. Id.	xiii	xx	xii	Nume. x	viii
	b Idus.	xiiii	Nume. xi	xiii	xii	ix
xviii	c xvi kl. Marche.	xv	xiii	xiiii	xiiii	x
viii	d xv kl.	xvi	xv	xv	xvi	xi
	e xiiii kl.	xvii	xvii	xvi	xviii	xii
xv	f xiii kl.	xviii	xix	Luk. di. i.	xx	xiii.
iiii	g xii kl.	xix	xxi	di. i	xxii	Galath. i.
	A xi kl.	xx	xxiii	ii	xxiiii	ii
xii	b x kl.	xxi	xxv	iii	xxvi	iii
i	c ix kl.	xxii	xxvii	iiii	xxviii	iiii
	d viii kl.	xxiii	xxix	v	xxx	v
ix	e vii kl.	xxiiii	xxxi	vi	xxxii	vi
	f vi kl. S. Mathias.	xxv	xxxiii	vii	xxxiiii	Epheſi. i.
xvii	g v kl.	xxvi	xxxv	viii	xxxvi	ii
vi	A iiii kl.	xxvii	Deut. i.	ix	Deut. ii.	iii
	b iii kl.	xxviii	iii	x	iiii	iiii
xiiii	c Pꝛid. kl.	xxix	v	xi	vi	v

¶ Marche hath.xxx.dayes.

			Morning prayer.		Euening prayer.	
			¶ Psalmes.			
			i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson.
iii	d	Kalend.	xxx	Deut. vii	Luke. xii.	Deu. viii	Epheſi. vi
	e	vi. No.	i	ix	xiii	x	Philip. i.
iv	f	v. No.	ii	xi	xiiii	xii	ii.
	g	iiii. No.	iii	xiii	xv	xiiii	iii
v	A	iii. No.	iiii	xv	xvi	xvi	iiii
vi	b	Prid. No.	v	xvii	xvii	xviii	Colloſ. i.
	c	Nonas.	vi	xix	xviii	xx	ii
vii	d	viii. Id.	vii	xxi	xix	xxii	iii
viii	e	vii. Id.	viii	xxiii	xx	xxiiii	iiii
	f	vi. Id.	ix	xxv	xxi	xxvi	i. Theſ. i.
ix	g	v. Id. Equinoctium.	x	xxvii	xxii	xxviii	ii
x	A	iiii. Id. Sol in aries	xi	xxix	xxiii	xxx	iii
	b	iii. Id.	xii	xxxi	xxiiii	xxxii	iiii
xi	c	Prid. Id.	xiii	xxxiii	John. i.	xxxiiii	v
	d	Idus.	xiiii	Joſue. i	ii	Joſue. ii	ii. Theſ. i
xviii	e	xvii. kl. Aprilis.	xv	iii	iii	iii	ii
viii	f	xvi. kl.	xvi	iiii	iiii	iiii	iii
	g	xv. kl.	xvii	v	v	v	i. Timo. i.
xv	A	xiiii. kl.	xviii	vi	vi	vi	ii. iii
iiii	b	xiii. kl.	xix	vii	vii	vii	iiii
	c	xii kl.	xx	viii	viii	viii	v
xii	d	xi kl.	xxi	ix	ix	ix	vi
i	e	x kl.	xxii	x	x	xi	ii. Timo. i
	f	ix kl.	xxiii	xii	xi	xx	ii
ix	g	viii kl. Annũ. of Ma.	xxiiii	xxi	xii	xxi	iii
	A	vii kl.	xxv	xxiii	xiii	xxiii	iiii
xvii	b	vi kl.	xxvi	Judic. i	xiiii	Judic. ii	Titus. i.
vi	c	v kl.	xxvii	iii	xv	iiii	ii. iii
	d	iiii kl.	xxviii	v	xvi	vi	Philē. i.
xiiii	e	iii kl.	xxix	vii	xvii	viii	Hebre. i
iii	f	Prid. kl.	xxx	ix	xviii	x	ii

¶ Apryll hath.xxx.dayes.

			Morning prayer.		Euening prayer.	
			Psalmes.			
			i.Lesson.	ii.Lesson	i.Lesson.	ii.Lesson
	g	Kalend.	i	Judic.xi	John.xix	Judi.xii.	Hebre. iii.
xi	a	iiii. No.	ii	xiii	xx	xiiii	iiii
	b	iii. No.	iii	xv	xxi	xvi	v
xix	c	Pyth. No.	iiii	xvii	Actes. i.	xviii	vi
viii	d	Nonas.	v	xix	ii	xx	vii
xvi	e	viii. Id.	vi	xxi	iii	Ruth. i.	viii
v	f	vii. Id.	vii	Ruth. ii.	iiii	iii	ix
	g	vi. Id.	viii	iiii	v	i.Regū. i.	x
xiii	a	v. Id.	ix	i.Regū. ii	vi	iii	xi
ii	b	iiii. Id.	x	iiii	vii	v	xii
	c	iii. Id.	xi	vi	viii	vii	xiii
x	d	Pyth. Sol in tau.	xii	viii	ix	ix	Jacobi. i.
	e	Idus.	xiii	x	x	xi	ii
xviii	f	xviii. kl. Maii.	xiiii	xii	xi	xiii	iii
viii	g	xvii. kl.	xv	xiiii	xii	xv	iiii
	a	xvi. kl.	xvi	xvi	xiii	xvii	v
xv	b	xv. kl.	xvii	xviii	xiiii	xix	i.Petri. i.
iiii	c	xiiii. kl.	xviii	xx	xv	xxi	ii
	d	xiii. kl.	xix	xxii	xvi	xxiii	iii
xii	e	xii. kl.	xx	xxiiii	xvii	xxv	iiii
i	f	xi. kl.	xxi	xxvi	xviii	xxvii	v
	g	x. kl.	xxii	xxviii	xix	xxix	ii.Petri. i.
ix	a	ix. kl. S. George	xxiii	xxx	xx	xxxi	ii
	b	viii. kl.	xxiiii	ii.Reg.i	xxi	ii.Reg. ii.	iii
xvii	c	vii. kl. Marke euan.	xxv	iii	xxii	iiii	i.John. i.
vi	d	vi. kl.	xxvi	v	xxiii	vi	ii
	e	v. kl.	xxvii	vii	xxiiii	viii	iii
xiiii	f	iiii. kl.	xxviii	ix	xxv	x	iiii
iii	g	iii. kl.	xxix	xi	xxvi	xii	v
	a	Pyth. kl.	xxx	xiii	xxvii	xiiii	ii.iii.John.

¶ Maye hath.xxxi.dayes.

			Morning prayer.		Euening prayer.	
			¶ Psalmes.			
			i. Lesson.	ii. Lesson	i. Lesson.	ii. Lesson.
xi	b Kalend. Philip & Ia.	i	ii. Re. xv.	Acte. viii	ii. Re. xvi	Judas. i.
	c vi. No.	ii	xvii	xxviii	xvii	Roma. i
xix	d v. No.	iii	xix	Math. i	xx	ii
viii	e iiii. No.	iiii	xxi	ii	xxii	iii
	f iii. No.	v	xxiii	iii	xxiiii	iiii
xvi	g Vigil. No.	vi	iii. Regū. i	iiii	iii. Reg. i.	v
v	A Nonas.	vii	ii	v	ii.	vi
	b viii. Id.	viii	iii	vi	iiii	vii
viii	c vii. Id.	ix	v	vii	ix	viii
ii	d vi. Id.	x	ix	viii	x	ix
	e v. Id. Sol in Ge.	xi	xi	ix	xii	x
x	f iiii. Id.	xii	xiii	x	xiii	xi
	g iii. Id.	xiii	xv	xi	xvi	xii
xviii	A Pri. Id.	xiiii	xvii	xii	xviii	xiii
viii	b Idus.	xv	xix	xiii	xx	xiiii
	c xvii. kl. Junii.	xvi	xxi	xiiii	xxii	xv
xv	d xvi kl.	xvii	iiii. Re. i.	xv	iiii. Re. ii.	xvi
iiii	e xv kl.	xviii	iii	xvi	iiii	i. Cor. i
	f xiiii kl.	xix	v	xvii	vi	ii
xii	g xiii kl.	xx	vii	xviii	viii	iii
i	A xii kl.	xxi	ix	xix	x	iiii
	b xi kl.	xxii	xi	xx	xii	v
ix	c x kl.	xxiii	xiii	xxi	xiiii	vi
	d ix kl.	xxiiii	xv	xxii	xvi	vii
xvii	e viii kl.	xxv	xvii	xxiii	xviii	viii
vi	f vii kl.	xxvi	xix	xxiiii	xx	ix
	g vi kl.	xxvii	xxi	xxv	xxii	x
xiii	A v kl.	xxviii	xxiii	xxvi	xxiiii	xi
iii	b iiii kl.	xxix	xxv	xxvii	xxv	xii
	c iii kl.	xxx	i. Esd. i.	xxviii	i. Esd. iii	xiii
xi	d Pri. kl.	xxx	iii	Mark. i.	iiii	xiiii

¶ June hath.xxx.dayes.

			Morning prayer.		Eueningprayer.	
			¶ Psalmes.			
			i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson
	e	Kalend.	i	j. Eld. iiii	Mark. ii.	i. Eldr. b	i. Cor. xv.
xix	f	iiii. No.	ii	vi	iii	vi	xvi
viii	g	iii. No.	iii	vii	iiii	vii	ii. corin. i
xvi	A	Prid. No.	iiii	viii	v	viii	ii
v	b	Nonas.	v	ix	vi	x	iii
	c	viii. Id.	vi	ii. Eldr. i	vii.	iii	iiii
xiii	d	vii. Id.	vii	iiii	viii	v	v
ii	e	vi. Id.	viii	vi	ix	viii	vi
	f	v. Id.	ix	ix	x	xiii	vii
x	g	iiii. Id.	x	Hester. i	xi.	Hest. ii	viii
	A	iii. Id.	xi	iii	Act. xiiii.	iiii	Actes. xv
xviii	b	Prid. Id.	xii	v	Mar. xii.	vi	ii. corin. ix
vii	c	Idus. Sol in Can.	xiii	vii	xiii.	viii	x
	d	xviii. Kl. July.	xiiii	ix	xiiii.	Job. i	xi
xv	e	xvii. kl.	xv	Job. ii	xv.	iii	xii
iiii	f	xvi. kl.	xvi	iiii	xvi.	v	xiii
	g	xv. kl. Term begin.	xvii	vi	Luke. i.	vii	Galath. i
xii	A	xiiii. kl.	xviii	viii	ii	ix	ii
i	b	xiii. kl.	xix	x	iii	xi	iii
	c	xii. kl.	xx	xi	iiii.	xiii	iiii
ix	d	xi. kl.	xxi	xiii	v	xv	v
	e	x. kl.	xxii	xvi	vi	xvii. xviii	vi
xvii	f	ix. kl.	xxiii	xix	vii	xx	Epheſi. i
vi	g	viii. kl. Johñ baptiſt	xxiiii	Mal. iii	Mat. iii	Mal. iiii.	Math. xiiii
	A	vii. kl.	xxv	Job. xxi	Luk. viii	Job. xxii	Epheſi. ii
xiiii	b	vi. kl.	xxvi	xxiii	ix	xxiiii. xxv	iii
iii	c	v. kl.	xxvii	xxvi. xxvii	x	xxviii	iiii
	d	iiii. kl.	xxviii	xxix	xi	xxx	v.
xi	e	iii. kl. S. peter. apo.	xxix	xxxi	Actes. iii	xxxii	Actes iiii.
	f	Pnd. kl.	xxx	xxxiii	Luke. xii	xxxiiii	Epheſi. vi.

¶ July hath.xxxi.dayes.

			Morning prayer.		Euening prayer.	
			¶ Psalmes.			
			i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson.
xix	g Kalend.	i	Job. xxxv	Luk. xiii.	iob. xxxvi	Philip. i.
viii	A vi. No.	ii	xxxvii.	xiiii	xxxviii	ii.
	b v. No.	iii	xxxix	xv	xl	iii
xvi	c iiii. No.	iiii	xli	xvi	xlii	iiii
ii	d iii. No.	v	Prouer. i	xvii	prouer. ii	Collos. i.
	e Prid. No. Term end.	vi	iii	xviii	iiii	ii
xiii	f Nonas. Dog dayes.	vii	v	xix	vi	iii
v	g viii. Id.	viii	vii	xx	viii	iiii
	A vii. Id.	ix	ix	xxi	x	i. Thes. i.
x	b vi. Id.	x	xi	xxii	xii	ii
	c v. Id.	xi	xiii	xxiii	xiiii	iii
xviii	d iiii. Id.	xii	xv	xxiiii	xvi	iiii
viii	e iii. Id.	xiii	xvii	Johñ. i.	xviii	v
	f Prid. Id. Sol in Leo	xiiii	xix	ii	xx	ii. Thes. i
xv	g Idus.	xv	xxi	iii	xxii	ii
iiii	A xvii. kl. Augustii.	xvi	xxiii	iiii	xxiiii	iii
	b xvi. kl.	xvii	xxv	v	xxvi	i. Timo. i.
xii	c xv. kl.	xviii	xxvii	vi	xxviii	ii. iii
i	d xiiii. kl.	xix	xxix	vii	xxx	iiii
	e xiii. kl.	xx	xxxi	viii	Eccle. i.	v
ix	f xii kl.	xxi	Eccles. ii	ix	iii	vi
	g xi kl.	xxii	iiii	x	v	ii. Timo. i
xvii	A x kl.	xxiii	vi	xi	vii	ii
vi	b ix kl.	xxiiii	viii	xii	ix	iii
	c viii kl. James apo.	xxv	x	xiii	xi	iiii
xiiii	d vii kl.	xxvi	xii	xiiii	Jerem. i.	Titus. i.
iii	e vi kl.	xxvii	Jerem. ii	xv	iii	ii. iii
	f v kl.	xxviii	iiii	xvi	v	Phile. i.
xi	g iiii kl.	xxix	vi	xvii	vii	Hebre. i
	A iii kl.	xxx	viii	xviii	ix	ii
xix	b Prid. kl.	xxxi	x	xix	xi	iii

August hath xxxi. dayes.

			Morning prayer.		Eueninge prayer.	
		Psalmes.				
			i. Lesson	ii. Lesson	i. Lesson	ii. Lesson
viii	e Kalend. Lammas.	i	Jere. xli.	John. xx.	Jere. xlii	Hebr. iiii
xvi	d iiii. No.	ii	xliii	xxi	xlv	v
v	e iii. No.	iii	xlvi	Actes. i.	xlvii	vi
	f Prid. No.	iiii	xlviii	ii	xlix	vii
xiii	g Nonas.	v	xx	iii	xci	viii
ii	A viii. Id.	vi	xxii	iiii	xxiii	ix
	b vii. Id.	vii	xxiiii	v	xxv	x
x	c vi. Id.	viii	xxvi	vi	xxvii	xi
	d v. Id.	ix	xxviii	vii	xxix	xii
xviii	e iiii. Id. S. Laurence.	x	xxx	viii	xxxi	xiii
vii	f iii. Id.	xi	xxxii	ix	xxxiii	Jacobi. i.
	g Prid. Id.	xii	xxxiiii	x	xxxv	ii
xv	A Idus.	xiii	xxxvi	xi	xxxvii	iii
iiii	b xix kl. Septembris.	xiiii	xxxviii	xii	xxxix	iiii
	c xviii kl. Sol in virgo	xv	xl	xiii	xli	v
xii	d xvii kl.	xvi	xlii	xiiii	xliii	i. Peter. i
i	e xvi kl.	xvii	xliiii	xv	xlv. xlvi	ii
	f xv kl.	xviii	xlvii	xvi	xlviii	iii
ix	g xiiii kl.	xix	xlix	xvii	l	iiii
	A xiii kl.	xx	li	xviii	lii	v
xvii	b xii kl.	xxi	Lamen. i	xix	Lame. ii	ii. Peter. i
vi	c xi kl.	xxii	iii	xx	iiii	ii
	d x kl.	xxiii	v	xxi	Ezech. ii	iii
xiiii	e ix kl. Bartho. apo.	xxiiii	Ezech. iii	xxii	vi	i. John. i
iii	f viii kl.	xxv	vii	xxiii.	xiii	ii
	g vii kl.	xxvi	xiiii	xxiiii	xviii	iii
xi	A vi kl.	xxvii	xxxii	xxv	xxxiiii	iiii
	b v kl.	xxviii	Daniel. i	xxvi	Danie. ii	v
xix	c iiii kl.	xxix	ni	xxvii	iiii	ii. iii. Joh
viii	d iii kl.	xxx	v	xxviii	vi	Jude. i
	e Prid. kl.	xxx	vii	Math. i.	viii	Roma. i

September hath.xxx.dayes.

		Morning prayer.		Euening prayer.	
		Psalmes.			
		i.Lesson.	ii.Lesson.	i.Lesson.	ii.Lesson
xbi	f Kalend.	i	Danie.ix	Math .ii	Daniel.x	Roma.ii
b	g iiii. No.	ii	xi.	iii	xii.	iii
	A iii. No.	iii	xiii	iiii	xiiii	iiii
xiii	b Prid.No.	iiii	Ozee. i	v	Oze .ii.iii	v
ii	c Nonas. Dog daies end.	v	iiii	vi	v.vi	vi
	d viii. Id.	vi	vii	vii	viii	vii
x	e vii. Id.	vii	ix	viii	x	viii.
	f vi. Id.	viii	xi	ix	xii	ix
xviii	g v. Id.	ix	xiii	x	xiiii	x
vii	A iiii. Id.	x	Joel. i	xi	Joel. ii	xi
	b iii. Id.	xi	iii	xii	Amos. i	xii
xv	c Prid. Id.	xii	Amos. ii	xiii	iii	xiii
iiii	d Idus.	xiii	iiii	xiiii	v	xiiii
	e xviii. kl. Octobris.	xiiii	vi	xv	vii	xv
xi	f xvii. kl. Sol in Libra.	xv	viii	xvi	ix	xvi
i	g xvi. kl.	xvi	Abdias.i	xvii	Jonas. i	i.Cozin. i
	A xv. kl.	xvii	Jhō.ii.iii	xviii	iiii	ii
ix	b xiiii. kl.	xviii	Miche.i	xix	Miche.ii	iii
	e xiii. kl.	xix	iii	xx	iiii	iiii
xvii	d xii. kl.	xx	v	xxi	vi	v
vi	e xi. kl. S. Mathew.	xxi	vii	xxii	Naum. i	vi
	f x. kl.	xxii	Naum.ii	xxiii	iii	vii
xiii	g ix. kl.	xxiii	Abacu.i	xxiiii	Abacu.ii	viii
iii	A viii. kl.	xxiiii	iii	xxv	Soph. i	ix
	b vii. kl.	xxv	Soph. ii	xxvi	iii	x
xi	c vi. kl.	xxvi	Aggei. i	xxvii	Agge. ii	xi
	d v. kl.	xxvii	zacha. i	xxviii	zach.ii.iii	xii
xx	e iiii. kl.	xxviii	iiii.v	Marke. i	vi	xiii
viii	f iii. kl. S. Michael.	xxix	vii	ii	viii	xiiii
	g Prid. kl.	xxx	ix	iii	x	xv

¶ Octobre hath, xxxi. dayes.

			Morning prayer.		Euening prayer.	
			¶ Psalmes.			
			i. Lesson.	ii. Lesson	i. Lesson.	ii. Lesson.
xvi	A	Kalend.	i	zacha. xi.	Mar. iii	zacha. xii	i. Cor. xvi.
v	b	vi. No.	ii	xiii	v	xiiii	ii. Cor. i.
xvii	c	v. No.	iii	Malac. i	vi	Mala. ii.	ii
ii	d	iiii. No.	iiii	iii	vii	iiii	iii
	e	iii. No.	v	Toby .i	viii	Toby. ii	iiii
i	f	Prid. No.	vi	iii	ix	iiii	v
	g	Nonas.	vii	v	x	vi	vi
xviii	A	viii. Id.	viii	vii	xi	viii	vii
vii	b	vii. Id. Term begin	ix	ix	xii	x	viii
	c	vi. Id.	x	xi	xiii	xii	ix
xv	d	v. Id.	xi	xiii	xiiii	xiii	x
iiii	e	iiii. Id.	xii	Judith. i	xv	Judit. ii	xi
	f	iii. Id.	xiii	iii	xvi	iiii	xii
xii	g	Prid. Id. Sol in scor	xiiii	v	Luk. di. i.	vi	xiii
i	A	Idus.	xv	vii	di. i.	viii	Galath. i
	b	xvii. kl. Nouembris.	xvi	ix	ii	x	ii
ix	c	xvi kl.	xvii	xi	iii.	xii	iii
	d	xv kl. Luke euan.	xviii	xiii	iiii	xiii	iiii
xvi	e	xiiii kl.	xix	xv	v	xvi	v
vi	f	xiii kl.	xx	Sapie .i	vi	Sapie .ii	vi
	g	xii kl.	xxi	iii	vii	iiii.	Epheli. i
xiiii	A	xi kl.	xxii	v	viii	vi	ii
iii	b	x kl.	xxiii	vii	ix	viii	iii
	c	ix kl.	xxiiii	ix	x	x	iiii
xi	d	viii kl.	xxv	xi	xi	xii	v
	e	vii kl.	xxvi	xiii	xii	xiiii	vi
xix	f	vi kl.	xxvii	xv	xiii	xvi	Philip. i
viii	g	v kl. Simõ & Iu.	xxviii	xvii	xiiii	xviii	ii
	A	iiii kl.	xxix	xix	xv	Eccleſi. i	iii
xvi	b	iii kl.	xxx	Eccle. ii.	xvi	iii	iiii
v	c	Prid. kl.	xxxi	iiii	xvii	v	Colloſ. i

¶ Nouembre hath, xxx. dayes.

		Morning prayer.		Euening prayer.	
		¶ Psalmes.			
		i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson
	d Kalend. All sainctes.	i	Sapi. iii.	He. xi. xii	Sapie. v	Apoc. xix
xiii	e iiii. No.	ii	Eccle. vi.	Lu. xviii	Eccle. vii.	Collo. ii.
ii	f iii. No.	iii	viii	xix	ix.	iii
	g Pri. No.	iiii	x	xx	xi	iiii
x	A Nonas.	v	xii	xxi	xiii	i. thessa. i.
	b viii. Id.	vi	xiiii	xxii	xv	ii
xviii	c vii. Id.	vii	xvi	xxiii	xvii	iii.
vii	d vi. Id.	viii	xviii	xxiiii	xix	iiii
	e v. Id.	ix	xx	John. i.	xxi	v
xv	f iiii. Id.	x	xxii	ii	xxiii	ii. thessa. i.
iiii	g iii. Id.	xi	xxiiii	iii	xxv	ii
	A Pri. Id.	xii	xxvi	iiii	xxvii	iii
xii	b Idus. Sol in sagit.	xiii	xxviii	v	xxix	i. Timo. i
i	c xviii. kl. Decembre.	xiiii	xxx	vi	xxxi	ii. iii
	d xvii. kl.	xv	xxxii	vii	xxxiii	iiii
ix	e xvi. kl.	xvi	xxxiiii	viii	xxxv	v
	f xv. kl.	xvii	xxxvi	ix	xxxvii	vi
xvii	g xiiii. kl.	xviii	xxxviii	x	xxxix	ii. Timo. i
vi	A xiii. kl.	xix	xl	xi	xli	ii
	b xii. kl.	xx	xlii	xii	xliii	iii
xiiii	c xi. kl.	xxi	xliiii	xiii	xlv	iiii
iii	d x. kl.	xxii	xlvi	xiiii	xlvii	Titus. i.
	e ix. kl. S. Clement.	xxiii	xlviii	xv	xlix	ii. iii.
xi	f viii. kl.	xxiiii	l	xvi	li.	Philem. i.
	g vii. kl.	xxv	Baruc. i	xvii	Baru. ii	Hebre. i.
xix	A vi. kl.	xxvi	iii	xviii	iiii	ii
viii	b v. kl.	xxvii	v	xix	vi	iii
	c iiii. kl. Terme ende.	xxviii	Elay. i	xx	Elay. ii	iiii
xvi	d iii. kl.	xxix	iii	xxi	iiii	v
v	e Pri. kl. Andrew apo.	xxx	v	Actes. i	v	vi

¶ December hath .xxxj. dayes.

		Morning prayer.		Euening prayer.	
		¶ Psalmes.			
		i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson
	f Kalend.	i	Esay. vii	Actes. ii.	Esa. viii	Hebr. vii.
xvi	g iiii. No.	ii	ix	iii	x	viii
ii	A iii. No.	iii	xi	iiii	xii	ix
x	b Prid. No.	iiii	xiii	v	xiiii	x
	c Nonas.	v	xv	vi	xvi	xi
xviii	d viii. Id.	vi	xvii	di.vii	xviii	xii
viii	e vii. Id.	vii	xix	di.vii.	xx.xxi	xiii
	f vi. Id.	viii	xxii	viii	xxiii	James. i.
xv	g v. Id.	ix	xxiiii	ix	xxv	ii
iiii	A iiii. Id.	x	xxvi.	x	xxvii	iii
	b iii. Id.	xi	xxviii	xi.	xxix	iiii
xii	c Prid. Id. Sol in cap.	xii	xxx	xii.	xxxi	v
i	d Idus.	xiii	xxxii	xiii.	xxxiii	i. Petri. i
	e xix. kl. January	xiiii	xxxiiii	xiiii	xxxv	ii
ix	f xviii. kl.	xv	xxxvi	xv.	xxxvii	iii
	g xvii. kl.	xvi	xxxviii	xvi.	xxxix	iiii.
xvii	A xvi. kl.	xvii	xl	xvii.	xli	v
v	b xv. kl.	xviii	xlii	xviii	xliii	ii. Petri. i
	c xiiii. kl.	xix	xliiii	xix	xlv	ii
xiii	d xiii. kl.	xx	xlvi	xx	xlvii	iii
iii	e xii. kl. Thomas ap	xxi	xlviii	xxi.	xlix	i. John. i
	f xi. kl.	xxii	l	xxii.	li	ii
xi	g x. kl.	xxiii	lii	xxiii.	liii	iii
	A ix. kl.	xxiiii	liiii	xxiiii	lv	iiii
xix	b viii. kl. Christmas	xxv	Esay. ix	Luk. xii	Esay. vii	Titus. iii
viii	c vii. kl. S. Stephen	xxvi	lvi	act. vi. vii	lvii	Actes. vii
	d vi. kl. S. Jhoēs.	xxvii	lviii	Apoca. i	lix	Apoca. xxii
xvi	e v. kl. Innocentes	xxviii	Jer. xxxi	Acte. xxv	lx	i. John. v.
v	f iiii. kl.	xxix	Esay. lxi	xxvi	lxii	ii. John. i
	g iii. kl.	xxx	lxiii	xxvii	lxiiii	iii. John. i.
xiii	A Prid. kl.	xxx	lxv	xxviii	lxvi	Jude. i.

An Acte for the vniformitie of common prayer, and administracion of the Sacramentes.

Where there hath been a very Godly order set forth by auctoritie of Parliamente, for common prayer and administracyon of the Sacramentes, to bee vsed in the mother tongue within this Church of Englande, agreable to the worde of God and the primatiue Church, very comfortable to all good people, desyryng to liue in Christen conuersacion, and most profitable to the state of thys Realme: vpon the which, the mercy, fauour, and blessing of almighty God, is in no wyse so readyly and plentuously powred, as by common prayers, due vsing of the Sacramentes, & often preachinge of the gospell, with the deuocion of the hearers: And yet this notwithstanding, a great noumbre of people, in diuerse partes of this realme, folowing their own sensualitie, and liuing either without knowledge or due feare of God, doe wilfully, and damnably beefore almightye god, abstaine and refuse to come to their parishe Churches and other places, where commõ praier, administracion of the Sacramentes, & preaching of the word of god is vsed, vpon the Sundayes and other dayes, ordeyned to be holy dayes.

For reformaciõ hereof, be it enacted by the Kyng our souereigne lord, with thassente of the lordes and commons, in this present Parlament assembled, and by the auctoritie of the same, that frõ, and after the feast of al Sainctes next comming, al and euery person, and persones, enhabiting within this Realme, or any other the kinges maiesties dominions, shall diligently and faithfully, (hauing no lawful or reasonable excuse to be absente) endeuoure themselues to resorte to their Parishe Church, or Chapel

a.i. accustomed,

accustomed, or vpon reasonable let therof, to some vsuall place, where common prayer and such seruice of god shal be vsed in such tyme of let, vpō euery Sunday, and other dayes, ordeyned, and vsed to be kept as holy dayes, and then, and there to abide, orderly, and soberly, duringe the tyme of the common prayer, preachinges, or other seruice of god, there to be vsed and ministred, vpon payne of punishmente by the Censures of the Churche.

And for the due execution hereof, the Kinges most excellent maiestie, the Lordes Temporall, and al the cōmons in this presente Parlamente assembled, doeth in Goddes name, earnestly require and charge all tharchebishops, Bishops, and other Ordenaries, that they shall endeuoure themselues to the vttermoste of their knowledges, that the due & true execution hereof may be had throughout their Dioceses and charges, as they wyll aunswere before god, for such euils and plagues, wherwith almightie God maye iustely punishe his people, for neglectynge thys good and wholesome lawe.

And for their auctoritie in this behalf, be it further likewise enacted by thauctoritie aforesaid, that al and singuler thesame Archbishops, Bishops, and all other theyr officers, exercising Ecclesiastical iurisdictiō, alwel in place exempt, as not exempt, within their dioceses, shall haue ful power and auctoritie by this acte, to refourme, correct and punishe, by censures of the Churche, al and singuler persones whiche shall offende within any theyr iurisdictions or Dioceses: after the said feast of al sainctes nexte comyng, agaynste thys acte and statute, any other lawe, statute, priuilege, libertie, or prouision heretofore made, had, or suffred, to the contrary notwithstanding.

And beecause there hath arisen in the vse and exercyse of the foresayd common seruice in the churche heretofore set foorth, diuers doubtes for the fashion and maner of the ministracion of thesame, rather by the curiositie of the minister and mistakers, then of any other worthy cause: therfore alwel for the more plaine & manifest explanatiō hereof,

hereof, as for the more perfection of the sayed order of cõmon seruice, in some places where it is necessary to make the same prayer and fashion of seruice more earnest and fit, to stirre christian people to the true honouryng of almightie god: The kinges moste excellente maiestie, with thassent of the lordes and commons in this present Parlamente assembled, and by thauctoritie of thesame, hath caused the forsayed order of common seruice, entituled, *The boke of common prayer*, to be faythfully and godly perused, explaned and made fully perfect: and by the forsayed auctoritie, hath annexed and ioyned it, so explaned and perfected to this present statute, adding also a forme and maner of making and consecratinge of Archebishops, Bishops, Priestes and Deacons, to be of like force, auctoritie, and value, as thesame like forsaid boke entituled, *The boke of common prayer*, was before: and to bee accepted, receiued, vsed and estemed in like sort and maner, & with thesame clauses of prouisions and exceptions, to all ententes, constructiõs and purposes, as by the acte of Parlament made in the seconde yere of the kinges maiesties reigne, was ordeined, limited, expressed, & appointed for the vniformitie of seruice, and administracion of the Sacramentes throughoute the realme, vpon suche seuerall paines, as in the said acte of Parlamẽt is expressed. And the said former acte to stand in ful force and strẽgth, to al ententes and constructions, & to be applied, practised, and put in vre, to, & for the establishing of the boke of commõ prayer, now explaned, & hereunto annexed: & also the said fourme of making of Archebishops, Bishops, priestes, and Deacons, hereunto annexed, as it was for the former boke. And by thauctoritie aforesayed it is nowe further enacted, that if any maner of person, or persones, enhabityng, and beeyng within this Realme, or any other the kynges Maiesties dominions, shall after the sayed feaste of all Sainctes, willingly, and wittingly, heare and bee presente at any other maner, or fourme of common prayer of admynystracyon of the Sacramentes, of makynge

king of ministers in the Churches, or of any other rytes conteyned in the boke annexed to thys acte, then is mencyoned and set forth in the sayd boke, or that is contrary to the forme of sundry prouisiõs and exceptions, conteined in the forsayde former statute, and shalbe thereof conuicted, according to the lawes of this Realme, before the Iustices of Assise, Iustices of Oyer, & Determiner, Iustices of peace in their Sessions, or any of them, by the verdicte of .xii. men, or by his, or their owne confessiõ, or otherwise, shall for the fyrste offence suffre emprisonmente, for syxe monethes, without baile, or mainprise: and for the second offence, being likewise conuicted, (as is abouesayed,) emprisonmente for one whole yeare: and for the third offence, in lyke maner, emprisonmente during his, or their lyues: And for the more knowledge to be geuen hereof, & better obseruacion of this lawe: Be it enacted by the auctoritie aforesayd, that all and singuler Curates shal vpõ one Sunday euery quarter of the yere, during one whole yere, next folowyng the forsayed feaste of all Sainctes, next coming, reade this presente Acte in the Churche, at the time of the most assembly: and likewise once in euery yere folowyng, at the same time, declaryng vnto the people by the auctoritie of the Scripture, how the mercy and goodnes of God hath in al ages been shewed to his people, in their necessities and extremities, by meanes of heartye and faythfull prayers made to almightye God, specially where people be gathered together with one fayth and mynde, to offre vp theyr heartes by prayer, as the beste Sacrifices that Christian men can yelde.

(.*.)

The order where Morning and Euening prayer shalbe vsed and sayde.

¶ The morning and euenynge prayer, shalbe vsed in suche place of the Churche, chapell or Chauncell, & the minister shal so turne him, as ỹ people maye best heare. And if there be any cõtrouersie therin, the matter shalbe referred to the ordenarie, & he or his deputie shal appoynte the place: and the chaũcels shal remayn, as they haue done in times past.

And here is to be noted, that the minister at the tyme of the cõmunion, & at al other times in his ministracion, shall vse nether Albe, Vestemẽt, nor Cope: but beyng Archebishop, or Bishop, he shal haue and weare a rochet: & beyng a priest or Deacon, he shal haue and weare a surples only.

CAn order for Morninge prayer dayly throughout the yeare.

At the beginning both of morning prayer, and likewyse of euening prayer, ỹ minister shal reade with a loud voyce, some one of these sentẽces of ỹ scriptures that folowe. And thẽ he shal say that, which is writtẽ after the said sentẽces.

AT what tyme soeuer a synner doeth repente him of his synne frõ the bottome of his heart: I wyll put all his wickednes out of my remembraunce sayth the Lord. Ezechiel xviii.

I doe know mine owne wickednes, and my synne is alway agaynst me. psam.li.

Turne thy face awaye from oure synnes (O Lorde) and blot out all oure offences. psalm.li.

A sorowful spirite, is a Sacrifice to God: despise not (O Lord) humble and contrite heartes. psalm.li.

Rente youre heartes, and not youre garmentes, and turne to the Lord your God: because he is gentle & mercyful, he is pacient and of muche mercy, and suche a one that is sory for youre afflictions. Ioel.ii.

To thee O lord God belongeth mercy & forgeuenes, Daniel.ix

for we haue gone awaye from thee, and haue not harkened to thy voice, wherby we might walke in thy lawes, whiche thou haste appointed for vs.

Ierem.ii. Correcte vs, O Lorde, and yet in thy iudgemente, not in thy furie, leste we shoulde be consumed and broughte to nothyng.

Math.iii. Amende youre lyues, for the kyngdome of God is at hande.

Luke.xv I wyll goe to my father and saye to hym: father, I haue synned agaynste heauen, and agaynste thee, I am no more worthy to be called thy sonne.

Psa.cxlii. Entre not into Iudgemente with thy seruauntes, O Lorde, for no flesshe is ryghteous in thy syghte.

1.Iohn.i. Yf wee saye that we haue no synne, we deceyue oure selues, and there is no trueth in vs.

DEarely beloued brethren, the scripture moueth vs in sondrye places, to acknowledge and confesse our manifolde sinnes and wickednes, and that we shoulde not dissemble nor cloke them before the face of almightie God our heauēly father, but confesse them with an humble, lowely, penitent, & obediente hearte, to thende that we may obtayne forgeuenes of the same by hys infinite goodnes and mercy. And although we oughte at all tymes, humbly to knowledge oure synnes before God: yet oughte we moste chiefly so to doe, when we assemble and meete together, to render thankes for the greate benefytes that we haue receyued at hys handes, to sette forth his moste worthye prayse, to heare hys most holy worde, and to aske those thinges whiche bee requisite and necessarye, aswell for the bodye as the soule. Wherefore I pray and beseche you, as manye as bee here presente, to accompanye me with a pure hearte and humble voice, vnto the throne of the heauenly grace, saying after me.

A generall confession, to be sayed of the whole congregacion after the minister, kneelyng.

Almightie

ALmightie and moſt mercyfull father, we haue erred and ſtrayed from thy wayes lyke loſte ſhepe, we haue folowed to muche the deuyſes and deſyres of oure owne heartes. We haue offended agaynſt thy holy lawes. We haue lefte vndone thoſe thinges whiche we oughte to haue done, and wee haue done thoſe thinges whiche we oughte not to haue done, and there is no health in vs, but thou, O Lorde, haue mercy vpon vs miſerable offendors. Spare thou them O God, whiche confeſſe their faultes. Reſtore thou them that be penitent, according to thy promyſes declared vnto mankynde, in Chriſte Jeſu oure Lorde. And graunt, O moſte mercyfull father, for his ſake, that wee may hereafter lyue a godly, righteous, and ſobre lyfe, to the glory of thy holy name. Amen.

¶ The abſolution to be pronounced by the Miniſter alone.

ALmightie God, the father of oure Lorde Jeſus Chriſt, whiche deſireth not the death of a ſynner, but rather that he maye turne from his wickednes & lyue, & hath geuen power & cõmaundement to hys miniſters, to declare and pronounce to his people beinge penitente, the abſolution and remiſſion of theyr ſynnes: he pardoneth and abſolueth all them which truely repent, and vnfeynedly beleue his holy goſpell. Wherefore we beeſeche him to graunte vs true repentaunce and his holye ſpirite, that thoſe thinges may pleaſe him, which we doe at this preſent, & that the reſt of oure lyfe hereafter, maye be pure & holye: ſo that at the laſte we maye come to hys eternall ioye, through Jeſus Chriſt our Lorde.

¶ The people ſhall anſwere. Amen.

Then ſhall the Miniſter begin the Lordes prayer with a loude voyce.

All. Oure

OUr father which art in heaue, hallowed be thy name. Thy kingdome come. Thy will bee done in earth as it is in heauen. Geue vs this day our dayly bread. And forgeue vs our trespasses, as we forgeue the that trespasse against vs. And leade vs not into temptacio. But deliuer vs from euil. Amen.

Then lykewyse he shall saye.

O Lorde open thou our lyppes.

Aunswere.

And our mouth shall shewe forth thy prayse.

Priest.

O God make spede to saue vs.

Aunswere.

O Lorde make hast to helpe vs.

Priest.

Glory be to the father, & to the sonne, & to the holy goste.

As it was in the beginning, is nowe, and euer shal be: worlde without ende. Amen.

Prayse ye the Lorde.

Then shalbe sayd or song thys Psalme folowyng.

COme let vs syng vnto the Lord: let vs hartely reioyce in the strength of our saluacion.

Let vs come before his presence with thankesgeuing: and shewe our selfe glad in hym with Psalmes.

For the Lord is a great God: and a great kyng aboue all Goddes.

In his hande are al the corners of the earth: and the strength of the hylles is his also.

The sea is hys, and he made it, and his handes prepared the drye lande.

O come, let vs worshyp and fall downe: and knele before the Lorde our maker.

For he is the Lorde our god: and we are the people of hys pasture, and the shepe of hys handes.

To day yf ye wyl heare hys voyce, harden not youre heartes: as in the prouocacion, and as in the daye of temptacion in the wyldernes.

when youre fathers tempted me, proued me, and sawe my workes.

Forty yeres long was I grieued with this generacion, and sayed: it is a people that doe erre in theyr heartes, for they haue not knowen my wayes.

Unto whom I sware in my wrath: that they shoulde not entre into my rest.

Glory be to the father, & to the sonne: & to the holy goste.

As it was in the beginning, is now, and euer shalbe: worlde without ende. Amen.

¶ Then shal folowe certayne Psalmes in order, as they bee appoynted in a Table, made for that purpose: excepte there be proper Psalmes appoynted for that day. And at thende of euery Psalme throughout the yere, & likewise in thende of Benedictus, Benedicite, Magnificat, and Nunc dimittis, shall be repeated:

Glory be to the father and to the sonne. &c.

¶ Then shalbe read two lessons distinctly with a loude voice, that the people may heare. The first of the old Testament, the seconde of the newe. Like as they be appointed by the kalender, except there be proper lessons assigned for that day: the minister that readeth the lesson, standyng and turnyng him so, as he may best be heard of al such as be present. And before euery Lesson, the minister shal say thus. The first, second, third, or fourth Chapiter of Genesis, or Exodus, Mathew, Mark, or other like, as is appoynted in the kalender. And in the ende of euery chapiter, he shall saye:

Here endeth suche a Chapiter of suche a Boke.

And (to thende the people may the better heare) in suche places where they do syng, there shal the lessons be song in a plain tune, after the maner of distincte readyng: and likewise the Epistle and Gospell.

¶ After the first lesson shall folowe Te deum laudamus, in Englyshe, dayly throughout the whole yeare.

We praise thee, O God: we knowledge thee to bee the Lorde. Te deum

All the earth doeth worshippe thee, the father euerlasting.

To thee all Aungels crye aloud: the heauens and all the powers therein.

To thee Cherubin and Seraphin, continually doe crie.

Holy, holy, holy, Lorde God of Sabaoth.

Heauen & earth are full of the Maiestie of thy glorye.
The glorious companie of the Apostles, prayse thee.
The goodly felowshyp of the Prophetes, praise thee.
The noble armye of Martyrs, prayse thee.
The holy Churth throughoute all the worlde, doeth knowledge thee.
The father of an infinite Maiestie.
Thy honorable, true, and onely sonne.
Also the holy gost, the comforter.
Thou art the kyng of glory, O Christ.
Thou art the euerlastyng sonne of the father.
When thou tokest vpon thee to delyuer man, thou diddest not abhorre the vyrgins wombe.
When thou hadste ouercomed the sharpenes of death, thou didst open the Kingdom of heauen to all beleuers.
Thou syttest on the ryghte hande of god, in the glory of the father.
We beleue that thou shalt come to be our iudge.
We therefore praye thee, helpe thy seruauntes, whom thou hast redemed with thy precious bloud.
Make them to bee noumbred with thy Sainctes, in glory euerlastyng.
O Lorde saue thy people: and blesse thyne heritage.
Gouerne them and lyfte them vp for euer.
Daye by daye we magnifie thee.
And we worshyp thy name, euer world without end.
Vouchsafe, O Lord, to kepe vs thys day without sinne.
O Lorde haue mercy vpon vs: haue mercy vpon vs.
O Lorde, let thy mercy lighten vpon vs: as our truste is in thee.
O lord, in thee haue I trusted: let me neuer be cõfounded.

For thys canticle, Benedicite omnia opera domini domino.

Benedicite,

All ye workes of the Lorde, blesse ye the Lorde: praise him and magnifie him for euer.
O ye Aungels of the Lord, blesse ye the Lord: prayse ye him and magnifie him for euer.
O ye heauens, blesse ye the Lorde: praise him and magnifye

magnifie hym for euer.

O ye waters that be aboue the fyrmamente, bleſſe ye the Lord: prayſe him and magnifie him for euer.

O all ye powers of the Lord, bleſſe ye the Lorde: prayſe hym and magnifie him for euer.

O ye Sunne and Moone, bleſſe ye the Lorde: prayſe him and magnifie him for euer.

O ye ſtarres of heauen, bleſſe ye the Lord: prayſe hym and magnifie him for euer.

O ye ſhowres and dewe, bleſſe ye the Lorde: prayſe hym and magnifie him for euer.

O ye wyndes of God, bleſſe ye the Lorde: prayſe hym and magnifie him for euer.

O ye fyre and heate, bleſſe ye the Lorde: prayſe hym and magnifie him for euer.

O ye wynter and ſommer, bleſſe ye the Lorde: prayſe hym and magnifie him for euer.

O ye dewes and froſtes, bleſſe ye the Lorde: prayſe hym and magnifie hym for euer.

O ye froſte and colde, bleſſe ye the Lorde: praiſe hym and magnifie him for euer.

O ye Ile and ſnowe, bleſſe ye the Lorde: praiſe hym and magnifie him for euer.

O ye nyghtes and dayes, bleſſe ye the Lorde: prayſe him and magnifie him for euer.

O ye lyght and darkeneſſe, bleſſe ye the Lorde: prayſe hym and magnifie him for euer.

O ye lightninges and cloudes, bleſſe ye the Lorde: prayſe hym and magnifie him for euer.

O let the earth bleſſe the Lorde: yea, let it prayſe hym and magnifie him for euer.

O ye Mountaynes and hylles, bleſſe ye the Lorde: prayſe him and magnifie him for euer.

O all ye grene thinges vpon the earth, bleſſe ye the Lorde: prayſe hym and magnifie him for euer.

O ye welles, bleſſe ye the Lorde: praiſe him and magnifie him for euer.

O ye Seas & fluddes, bleſſe ye the Lorde: prayſe hym and magnifie hym for euer.

O ye whales and all that moue in the waters, bleſſe ye the Lorde: prayſe hym and magnifie hym for euer.

O all ye foules of the ayre, bleſſe ye the Lorde: prayſe hym and magnifie hym for euer.

O all ye beaſtes and cattell, bleſſe ye the Lorde: prayſe him and magnifie him for euer.

O ye children of men, bleſſe ye the Lorde: prayſe hym and magnifie him for euer.

O let Iſrael bleſſe the Lorde: praiſe him and magnifie him for euer.

O ye Prieſtes of the Lorde, bleſſe ye the Lorde: praiſe him and magnifie him for euer.

O ye ſeruauntes of the Lord, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O ye ſpirites and ſoules of the righteous, bleſſe ye the Lorde: praiſe him and magnifie him for euer.

O ye holy and humble mē of heart, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O Ananias, Azarias, and Miſael, bleſſe ye the Lord: praiſe him and magnifie him for euer.

Glory be to the father, and to the ſonne: and to the holy goſte.

As it was in the beginning, is now, and euer. &c.

¶ And after the ſeconde leſſon, ſhalbe vſed and ſayed, Benedictus, in Engliſhe as foloweth.

Benedictus.

BLeſſed be the Lorde God of Iſraell: for he hath viſited and redemed his people.

And hath rayſed vp a mightie ſaluacion for vs: in the houſe of his ſeruaunte Dauid.

As he ſpake by the mouthe of his holye Prophetes: whiche haue been ſence the worlde began.

That we ſhould be ſaued from our enemies: & from the handes of all that hate vs.

To perfourme the mercy promiſed to our forefathers: and to remembre his holy couenaunt.

To

To perfourme the othe whiche he ſware to our fo3efather Abraham: that he would geue vs.

That we beeing deliuered oute of the handes of oure enemies: might ſerue him without feare.

In holines and righteouſnes before him: all the daies of our lyfe.

And thou childe ſhalte bee called the Prophete of the higheſt: for thou ſhalt goe before the face of the Lord, to prepare hys wayes.

To geue knowledge of ſaluacion vnto his people: for the remiſſion of theyr ſynnes.

Through the tender mercy of oure God: whereby the daye ſpryng from an high hath viſited vs.

To geue lyght to them that ſytte in darkenes, and in the ſhadowe of death: and to guide our fete into the way of peace.

Glorye bee to the father, and to the ſonne: and to the holy goſt.

As it was in the beginning, is nowe, and euer ſhal be: worlde without ende. Amen.

¶ Or els thys Pſalme.



BE ioyeful in the Lorde (all ye landes:) ſerue the Lorde with gladnes, and come before his preſence with a ſong. Iubilate deo. Pſ.

Be ye ſure that the Lord he is God: it is he that hath made vs, and not we our ſelues, we are his people, and the ſhepe of hys paſture.

O goe your way into his gates with thankeſgeuing, and into his courtes with prayſe: bee thankefull vnto hym, and ſpeake good of his name.

For the Lorde is gracious, his mercy is euerlaſtyng: and his trueth endureth from generacion to generation. Glorye be to the father, & to the ſonne: & to the holy goſt.

As it was in the beginning, is now, and euer ſhalbe: worlde without ende. Amen.

Then

Then shalbe sayd the Crede, by the Minister and the people, standing.



Beleue in god the father almightie, maker of heauen and earth. And in Jesus Christe hys onely sonne our Lorde. whiche was conceyued by the holy goste, borne of the virgin Mary. Suffred vnder Ponce Pilate, was crucyfyed, dead and buried, he descended into hel. The thyrde day he rose agayne from the dead. He ascended into heauen, and sitteth on the righthande of God the father almightie. From thence shall he come to iudge the quicke and the dead. I beleue in the holy goste. The holy Catholike Churche. The communion of Sainctes. The forgeuenes of synnes. The resurrection of the bodye. And the lyfe euerlastyng. Amen.

¶ And after that, these prayers folowyng, aswell at Euening prayer, as at Morning prayer: al deuoutely kneelyng. The Minister first pronouncyng with a loude voyce.

The Lorde be with you.

Aunswere.

And with thy spirite.

The Minister.

Let vs praye.

Lord haue mercy vpon vs.
Christ haue mercy vpon vs.
Lord haue mercy vpon vs.

¶ Then the Minister, Clerkes and people, shall saye the Lordes prayer in Englishe, with a loude voyce.

Our father which art, &c.

¶ Then the Minister standing vp, shall saye.

O Lorde shewe thy mercy vpon vs.

Aunswere.

And graunt vs thy saluacion.

Priest.

O Lorde saue the kyng.

Aunswere.

And mercyfully heare vs, when we call vpon thee.

Priest.

Priest.

Indue thy ministers with righteousnesse.

Aunswere.

And make thy chosen people ioyefull.

Priest.

O Lorde saue thy people.

Aunswere.

And blesse thyne enheritaunce.

Priest.

Geue peace in our tyme, O Lorde.

Aunswere.

Because there is none other that fyghteth for vs, but onely thou O God.

Priest.

O God make cleane our heartes within vs.

Aunswere.

And take not thyne holy spyryte from vs.

Then shall folowe three Collectes. The fyrst of the daye, whiche shalbe thesame that is appointed at the Communion. The second for peace. The thyrde for Grace to lyue wel. And the two last Collectes shall neuer alter, but dayly be sayed at Morninge prayer, throughout all the yere as foloweth.

¶ The seconde Collecte for Peace.

O God, whych art aucthour of peace, and louer of concorde, in knowledge of whom standeth oure eternal life, whose seruice is perfect freedom, defende vs thy humble seruauntes, in al assaultes of oure enemies, that we surely trustinge in thy defence, maye not feare the power of any aduersaries, throughe the might of Jesu Christ our Lorde. Amen.

¶ The thyrde Collecte for Grace.

O Lord our heauenly father, almightie and euerlastyng god, which haste safely broughte vs to the beginninge of thys daye, defende vs in thesame with thi mightie power, and graunte that thys daye we fall into no synne, neyther runne into any kynde of daunger, but that all our doinges maye be ordered by thy gouernaunce, to doe alwayes that is ryghteous in thy syghte, throughe Jesus Christe oure Lorde. Amen.

¶An Ordre for Euening prayer throughout the yere.

¶The Priest shall saye.

¶Our father whiche, &c.

Then likewise he shall saye.

O Lorde open thou our lyppes.

Aunswere.

And our mouth shall shewe forth thy prayse.

Priest.

O God make spede to saue vs.

Aunswere.

Lorde make hast to helpe vs.

Priest.

Glory be to the father, & to the sonne: & to the holy goste.
As it was in the beginning, is nowe, and euer shalbe: worlde without ende. Amen.

Prayse ye the Lorde.

Then Psalmes in ordre as they be appointed in the Table for Psalmes, excepte there be proper Psalmes appointed for that day. Then a Lesson of the olde Testament as is appointed likewise in the Kalender, excepte there be proper lessons appointed for that day. After that, Magnificat, in Englishe as foloweth.

Magnificat.

MY soule doeth magnifye the lorde:
And my spirite hath reioyced in God my Sauioure.
For he hath regarded the lowelynes of hys handmayden.
For beholde from henceforth, all generacions shall call me blessed.
For he that is mightie, hath magnyfyed me: and holy

holy is his name.

And his mercy is on them that feare him: throughout all generations.

He hath shewed strength with his arme: he hath scatered the proude, in the ymagination of their hearte.

He hath put downe the mightie from their seate: and hath exalted the humble and meke.

He hath filled the hungry with good thynges: and the riche he hath sent emptie away.

He remembrynge hys mercye, hath holpen hys seruaunte Israel: as he promysed to our forefathers, Abraham and hys sede for euer.

Glory be to the father, and to the sonne: and to the holy goste.

As it was in the beginning, is nowe, and euer shal be: world without ende. Amen.

Other thys Psalme.



Synge vnto the Lorde a newe songe: for he hath done meruelous thynges. Cantate domino. Psal. xcviii

with his own right hand, & with hys holye arme: hath he gotten hymselfe the victorye.

The lord declared his saluacion: his righteousnes hath he openly shewed in the sight of the heathē.

He hath remembred his mercy and trueth toward the house of Israel: and all the endes of the worlde haue seen the saluacion of our God.

Shew your selues ioyful vnto the lorde all ye landes: syng, reioyce and geue thankes.

Prayse the Lorde vpon the harpe: synge to the harpe with a Psalme of thankesgeuing.

With trompettes also and shawmes: O shewe youre selues ioyfull before the Lorde the kyng.

Let the sea make a noyse and all that therein is: the rounde worlde, and they that dwell therin.

Let the floudes clappe their handes, and lette the hilles be ioyful together before the Lorde: for he is come to iudge the earth.

with

with righteousnes shal he iudge the worlde: and the people with equitie.

Glory be to the father. &c. As it was in the. &c.

Then a Lesson of the newe Testament. And after that, (Nunc dimittis) in Englishe, as foloweth.



LOrd, now lettest thou thy seruaunt departe in peace: according to thy worde.

For mine eyes haue seen: thy saluacion.

Which thou hast prepared: before the face of all people.

To be a lighte to lighten the Gentiles: and to bee the glory of thy people Israel.

Glory be to the father, and to the sonne, and. &c.

As it was in the beginning, and is now. &c. Amen.

¶ Or els thys Psalme.

Deus misereatur. Psa. lxvii.



GOd be merciful vnto vs, and blesse vs: and shewe vs the light of his countenaunce, and bee mercifull vnto vs.

That thy way may be knowen vpon earth: thy sauinge healthe amonge al nacions.

Let the people prayse thee O God: yea let all the people prayse thee.

O let the nacions reioyce and be glad: for thou shalte iudge the folke righteously, and gouerne the nacions vpon earth.

Let the people prayse thee O God: let all the people prayse thee.

Then shall the earth bringe foorth her increase: and God, euen our owne God shall geue vs his blessinge.

God shall blesse vs: and all the endes of the worlde shall feare him.

Glory be to the father, and to the sonne: and to the. &c.

As it was in the beginning, is now, and euer. &c.

¶ Then shall folowe the Crede, with other prayers as is before appointed at Morninge prayer after Benedictus. And with three Collectes: First of the day: the seconde of peace: Thirde for aide against al perilles, as hereafter foloweth.

Which

Whiche two last Collectes shalbe dayly sayd at Euening prayer without alteracion.

¶ The seconde Collecte at Euening prayer.

O God, from whom al holy desyres, al good counsailes, and all iuste workes doe proceede: geue vnto thy seruaũtes that peace, whiche the world cannot geue: that both our heartes may be set to obeye thy commaundementes, and also that by thee, we being defended from the feare of our enemies, may passe oure tyme in reste and quietnes, through the merites of Jesus Christ our Sauioure. Amen.

¶ The thyrde Collecte, for ayde agaynste all perilles.

Lighten oure darkenesse we beseche thee, O Lorde, and by thy great mercye, defend vs from all perilles and daungers of this nyghte, for the loue of thy onelye Sonne oure Sauyoure Jesus Chryste Amen.

¶ In the feastes of Christmas, the Epiphanie, sainct Mathie, Easter, Thassencion, Pentecoste, Sainct John Baptist, Sainct James, Sainct Bartholomewe, Sainct Mathewe, Saincte Simon and Jude, Sainct Andrewe, and Trinitie Sundaye: shalbe song or sayed immediatlye after Benedictus, this confession of our Christen fayth.

Whosoeuer wil be saued: before all thynges it is necessarye that he hold the catholike fayth. Quicũque vult.

Which fayth excepte euery one doe kepe holy and vndefiled: without doubte he shall perishe euerlastingly.

And the catholike fayth is this: that wee worshyppe one God in Trinitie, and Trinitie in vnitie.

Neither

Neyther confounding the persons: nor deuyding the substaunce.

For there is one person of the father, another of the sonne: and another of the holy ghoste.

But the Godhead of the father, of the sonne, and of the holy ghoste is all one: the glorye equall, the maiestie coeternall.

Suche as the father is, suche is the sonne: and such is the holy ghoste.

The father vncreate, the sonne vncreate: and the holy ghost vncreate.

The father incomprehensible, the sonne incomprehensible: and the holy ghost incomprehensible.

The father eternall, the sonne eternall: and the holy ghoste eternall.

And yet they are not three eternalles: but one eternall.

As also there bee not three incomprehensibles, nor three vncreated: but one vncreated, and one incomprehensible.

So likewise the father is almightie, the sonne almightie: and the holy ghost almightie.

And yet they are not three almighties: but one almightie.

So the father is God, the sonne is God: and the holy ghoste is God.

And yet are they not three Goddes: but one God.

So lykewise the father is Lord, the sonne Lord: and the holy ghost Lorde.

And yet not three Lordes: but one Lorde.

For lyke as we bee compelled by the Christian veritie: to acknowledge euery person by himselfe, to be God and Lorde.

So are wee forbidden by the Catholike religion: to saye there be three Goddes or three Lordes.

The father is made of none: neyther created nor

begotten

begotten.

The sonne is of the father alone: not made nor created, but begotten.

The holy gost is of the father and of the sonne: neither made nor created nor begotten, but proceedyng.

So there is one father, not three fathers, one sonne, not three sonnes: one holy gost, not three holy gostes.

And in this Trinitie, none is afore or after other: none is greater, nor lesse then an other.

But the whole three persons: bee coeternall together and coequall.

So that in all thynges, as is aforesayde: the vnitie in Trinitie, and the Trinitie in vnitie, is to bee worshypped.

He therefore that will bee saued: muste thus thynke of the Trinitie.

Furthermore, it is necessary to euerlasting saluacion: that he also beleue rightely in the incarnacion of oure Lorde Jesu Christe.

For the ryghte fayth is, that we beleue and confesse: that our Lorde Jesus Christe, the sonne of God, is God and man.

God of the substaunce of the father, begotten beefore the worldes: and man of the substaunce of his mother, borne in the worlde.

Perfecte God, and perfect man: of a reasonable soule: and humayne flesshe subsistyng.

Equall to the father, as touchyng his Godhead: and inferioure to the father, touchyng his manhode.

Who althoughe he be God and man: yet he is not two, but one Chryste.

One, not by conuersion of the Godhead into flesshe: but by takyng of the manhode into God.

One altogether, not by confusion of substaunce: but by vnitie of person.

For as the reasonable soule and flesshe is one man: so

God and man is one Christ.

Who suffered for oure saluation: descended into hell, rose agayne the thyrde daye from the dead.

He ascended into heauen, he sitteth on the ryght hande of the father, God almightie: from whence he shal come to iudge the quicke and the dead.

At whose cumming all men shall ryse agayne with theyr bodyes: and shall geue accompte for theyr owne workes.

And they that haue done good, shall goe into lyfe euerlastynge: and they that haue done euyll, into euerlastyng fyre.

This is the Catholyke faith: which except a man beleue faythfully, he cannot be saued.

Glorye bee to the father, and to the sonne: and to the holy goste.

As it was in the beginning, is nowe, and euer shal be: worlde without ende. Amen.

Thus endeth the order of Mornyng and Euening prayer, throughe the whole yere.

Here folowth the Letanye to be vsed vpon Sundayes, wednesdayes, and Fridayes, and at other tymes, when it shal be commaunded by the Ordenary.



O God the father of heauen: haue mercy vpon vs miserable synners.

℣ O God the father of heauen: haue mercye vpon vs miserable sinners.

O god the sõne, redemer of the worlde: haue mercy vpon vs miserable sinners.

℣ O God the sonne, redemer of the worlde: haue mercy vpon vs miserable synners.

O God the holy Gost, procedyng from the father and the sonne: haue mercy vpon vs miserable synners.

℣ O God the holy gost proceding from the father and the sonne: haue mercy vpon vs miserable synners.

O holy, blessed, and glorious Trinitie, three persons and one God: haue mercye vpon vs miserable synners.

℣ O holy, blessed, and glorious Trinitie, three persons, and one God: haue mercy vpon vs miserable synners.

Remembre not Lorde our offences, nor the offences of oure forefathers, neyther take thou vengeaunce of oure synnes: spare vs good Lorde, spare thy people whom thou hast redemed with thy most precious bloude, and be not angry with vs for euer.

Spare vs good Lorde.

From all euyll and mischiefe, from synne, from the craftes and assaultes of the deuill, from thy wrath, and from euerlastyng damnacyon.

Good Lorde delyuer vs.

From all blyndnesse of hearte, from pryde, vaine glorye and hypocrisie, from enuye, hatred and malice, and all vncharitablenes.

Good Lorde delyuer vs.

From fornication and al other deadly synne, and from all the deceptes of the worlde, the flesshe and the deuil.

Good Lorde deliuer vs.

From lightenynges and tempestes, from plage, pestylence and famine, from battayle and murther, and from sodayne death.

Good Lorde delyuer vs.

From al sedicion and priuie conspiracie, ~~from the tyranny of the Bisshop of Rome, and al hys detestable enormities,~~ from al false doctrine and heresy, from hardnesse of hearte, and contempte of thy worde and commaundemente.

Good Lorde delyuer vs.

By the mistery of thy holy incarnacion, by thy holye Natiuitie and Circumcision, by thy baptisme, fastynge and temptacion.

Good Lorde delyuer vs.

By thyne agonye and bloudy sweate, by thy crosse and passion, by thy precious death and buriall, by thy glorious resurrection and ascencion, and by the comyng of the holy goste.

Good Lorde delyuer vs.

In al time of our tribulacion, in al time of our welth, in the houre of death, and in the daye of iudgement.

Good Lorde delyuer vs.

We sinners doe beseche thee to heare vs (O lorde God) and that it maye please thee to rule and gouerne thy holy churche vniuersally in the ryght waye.

We beseche thee to heare vs good Lorde.

That it maye please thee to kepe Edwarde the sixth thy seruaunt, our kyng and gouernoure.

We beseche thee to heare vs good Lorde.

That it may please thee to rule his hert in thy fayth, feare and loue, that he maye alwayes haue affiaunce in thee, and euer seke thy honor and glory.

We beseche thee to heare vs good Lorde.

That it maye please thee to bee his defendoure and keper,

keper, geuing him the victory ouer all hys enemyes.

We beseche thee to heare vs good Lorde.

That it may please thee to illuminate all Bishops, Pastours, & Ministers of the Churche, with true knowledge and vnderstanding of thy woorde: and that both by theyr preaching and lyuing, they may sette it foorth and shewe it accordingly.

We beseche thee to heare vs good Lorde.

That it maye please thee to endue the Lordes of the counsayle, and all the nobilitie, with grace, wysedome, and vnderstanding.

We beseche thee to heare vs good Lorde.

That it maye please thee to blesse and kepe the Magistrates, geuinge them grace to execute iustice, and to maynteyne trueth.

We beseche thee to heare vs good Lorde.

That it maye please thee to blesse and keepe all thy people.

We beseche thee to heare vs good Lorde.

That it may please thee to geue to al nations, vnitie, peace and concorde.

We beseche thee to heare vs good Lorde.

That it may please thee to geue vs an hearte to loue and dreade thee, and diligently to lyue after thy commaundementes.

We beseche thee to heare vs good Lorde.

That it may please thee to geue al thy people encrease of grace, to heare meekely thy woorde, and to receyue it with pure affection, and to bryng forth the frutes of the spyryte.

We beseche thee to heare vs good Lorde.

That it maye please thee to bryng into the waye of trueth, all suche as haue erred and are deceyued.

We beseche thee to heare vs good Lorde.

That it maye please thee to strengthen suche as doode stand, and to comfort and helpe the weake hearted, and to rayse them vp that fall, and finally to beate downe Satan vnder our feete.

We beseche thee to heare vs good Lorde.

That it maye pleaſe thee to ſuccoure, helpe and comforte, al that be in daunger, neceſſitie, and tribulacion.

We beſeche thee to heare vs good Lorde.

That it may pleaſe thee to preſerue all that trauayle by lande or by water, all women labouring of chylde, al ſycke perſons and younge chyldren, and to ſhewe thy pitie vpon all priſoners and captyues.

We beſeche thee to heare vs good Lorde.

That it maye pleaſe thee to defende and prouyde for the fatherles chyldren and wiedowes, and all that be deſolate and oppreſſed.

We beſeche thee to heare vs good Lorde.

That it may pleaſe thee to haue mercy vpon all men.

We beſeche thee to heare vs good Lorde.

That it may pleaſe thee, to forgeue our enemyes perſecutours and ſlaunderers, and to turne their heartes.

We beſeche thee to heare vs good Lorde.

That it maye pleaſe thee to geue and preſerue to oure vſe the kyndly fruites of the earth, ſo as in due tyme we maye enioye them.

We beſeche thee to heare vs good Lorde.

That it maye pleaſe thee to geue vs true repentaunce, to forgeue vs all oure ſynnes, neglygences, and ignoraunces, and to endue vs with the grace of thy holye ſpyryte to amende oure lyues accordynge to thy holye worde.

We beſeche thee to heare vs good Lorde.

Sonne of God: we beſeche thee to heare vs.

Sonne of God: we beſeche thee to heare vs.

O lambe of God that takeſt awaye the ſynnes of the worlde:

Graunt vs thy peace.

O lambe of god that takeſte awaye the ſynnes of the worlde:

Haue mercy vpon vs.

O Chriſte heare vs.

O Chriſte heare vs.

Lorde haue mercy vpon vs.

Lorde

Lorde haue mercy vpon vs.
Christ haue mercy vpon vs.
Christ haue mercy vpon vs.
Lorde haue mercy vpon vs.
Lorde haue mercy vpon vs.
Our father which art in heauen. &c.
And leade vs not into temptacion.
But delyuer vs from euyll.
The verticle.
O Lorde deale not with vs after our synnes.
The Aunswere.
Neither rewarde vs after our iniquities.

Let vs praye.

O God mercyful father, that despyseste not the sighinge of a contryte hearte, nor the desyre of suche as be sorowful: mercifully assist our praiers that we make before thee, in all our troubles and aduersities whensoeuer they oppresse vs. And graciously heare vs, that those euilles, which the craft and subtiltie of the deuyll or man worketh agaynste vs, bee brought to naught, and by the prouidence of thy goodnes, they maye bee dispersed, that we thy seruauntes beeynge hurte by no persecutions, maye euermore geue thankes vnto thee in thy holy Churche, throughe Iesu Christ our Lorde.

O Lorde aryse, helpe vs, and delyuer vs, for thy names sake.
O God we haue heard with our eares, and our fathers haue declared vnto vs, the noble woorkes that thou didst in their dayes, and in the olde tyme before them.
O Lorde aryse, helpe vs, and delyuer vs, for thyne honour.
Glory be to the father, and to the sonne, and to the holy ghost: as it was in the beginninge, is nowe, and euer shalbe: world without ende. Amen.
From our enemies defende vs, O Christe.
Graciously take vpon our afflictions.
Pietifully beholde the sorowes of our hearte.

Mercyfully forgeue the synnes of thy people.
Fauourably with mercy heare our prayers.
O sonne of Dauid haue mercy vpon vs.
Both now and euer vouchsafe to heare vs, O Christ.
Graciously heare vs, O Christ, Graciously heare vs, O Lorde Christ.

The Versicle.

O Lord let thy mercy be shewed vpon vs.

The Aunswere.

As we doe put our trust in thee.

Let vs praye.

WE humbly beseche thee, O father, mercyfullye to loke vpon our infirmities, and for the glory of thy names sake, turne frō vs al those euils that we moste rightously haue deserued: and graunt that in al our troubles we may put our whole truste and confidence in thy mercye, and euermore serue thee in holynesse and purenesse of lyuing, to thy honour and glory: Through our only mediatour and aduocate Iesus Christ our Lorde. Amen.

For rayne, yf the tyme requyre.



God heauenlye father, whiche by thy sonne Iesu Christ haste promysed to all them that seeke thy kyngdome and the righteousnesse therof, all thinges necessary to their bodyly sustenaunce: sende vs we beseche thee in this our necessitie, suche moderate rayne and showres, that we may receyue the fruites of the earth to our comfort, and to thy honour: through Iesus Christe our Lorde. Amen.

For fayre weather.



O Lord God, which for the synne of manne didst once drowne all the worlde, excepte eyght persons, and afterward of thy greate mercy dydst promyse neuer to destroy it so againe: we humblye beseche thee, that although we for oure iniquities haue

haue worthely deserued this plague of rayne and waters, yet vpon our true repentaunce, thou wilt sende vs such weather wherby we may receyue the fruites of the earth in due season, and learne both by thy punishment to amende our lyues, and for thy clemencye to geue thee prayse and glorye: through Jesus Christe oure Lorde. Amen.

In the tyme of dearth and famyne.

O God heauenlye father, whose gifte it is that the rayne doeth fall, the earth is fruytefull, beastes increase, and fishes dooe multiplye: beholde we beseche thee thafflictions of thi people, and graunt that the scarcitie and dearth (which we doe now most iustly suffre for our iniquitie) maye throughe thy goodnes bee mercyfully turned into cheapenes & plentie, for the loue of Jesu Christe oure Lorde: to whom with thee and the holye ghoste. &c.

Or thus.

O God mercyful father, whiche in the tyme of Heliseus the Prophete, dydste sodaynlye turne in Samaria, great scarcitie and dearth into plentie and cheapnes, and extreme famyne, into abundaūce of victual: haue pitie vpon vs, that nowe bee punished for our synnes with lyke aduersitie, encreale the fruites of the earth by thy heauenlye benediction: And graunt, that wee receyuinge thy bountiefull lyberalitie, maye vse the same to thy glorye, oure comforte, and reliefe of oure nedye neyghboures: throughe Jesu Christe oure Lorde. Amen.

In the tyme of Warre.

O Almightie God, kyng of all kinges, and gouernour of al thinges, whose power no creature is hable to resiste, to whom it belongeth iustely to punishe synners, and to be mercyfull to thē that truely repente: saue & delyuer vs (we humblye beseche thee) frō the handes of oure enemies: abate theyr pryde, allwage theyr malice, and confound their deuises, that we being armed

armed with thy defence, may be preserued euermore frō all perilles to glorifye thee, whiche arte the onely geuer of all victorie, throughe the merites of thy onely sonne Jesu Christ our Lorde.

In the tyme of any common plague or sickenesse.



Almightie God: which in thy wrath in the time of King Dauid, didst slea with the plague of pestilence. lx. and ten thousand, and yet remēbring thy mercy didst saue the rest: haue pitie vpon vs miserable sinners, that nowe are visited with great sickenesse and mortalitie, that lyke as thou dydst thē commaund thy Aungel to cease from punishing: So it maye nowe please thee to withdraw from vs this plague and greuous sickenesse, through Jesu Christe oure Lorde.

And the Letany shall euer ende with this Collecte folowynge.



Almightie God, whiche hast geuen vs grace at this tyme with one accorde to make oure common supplications vnto thee, and doest promyse that when two or three bee gathered in thy name, thou wilt graunte theyr requestes: fulfyll nowe O Lorde, the desyres and petycions of thy seruauntes, as maye bee moste expediente for them, grauntinge vs in thys worlde knowledge of thy trueth, and in the worlde to come, lyfe euerlastynge.

Amen.

The Collectes, Epistles

and Gospelles, to be vsed at the celebracion of *the Lordes Supper and holy Communion, through* the yeare.

The fyrste Sundaye of Aduente.

The Collecte.



Almightie god, geue vs grace that we maye cast away the workes of darkenes, and put vpon vs the armoure of light, nowe in the time of this mortal life (in the which thy sõne Jesus Christe came to visite vs in great humilitie) that in the last day, when he shal come again in his glorious maiestie to iudge bothe the quicke and the dead, we maye ryse to the lyfe immortal throughe hym: who lyueth and reygneth with thee and the holy goste, nowe and euer. Amen.

The Epistle.



owe nothing to any mã but this, that ye loue one another. For he that loueth another, fulfilleth the lawe. For these cõmaundementes: Thou shalte not committe adulterye: Thou shalte not kyll: Thou shalt not steale: Thou shalte beare no false witnes: Thou shalte not luste: and so foorth (yf there be any other commaundemente) it is al comprehended in this saying: namely, loue thy neighboure as thy selfe. Loue hurteth not hys neighboure: therfore is loue the fulfilling of the lawe. Thys also, we know the season how that it is tyme that we should now awake out of slepe, for nowe is our saluacion nerer then when we beleued. The night is passed, the daye is come nie: let vs therefore caste away the dedes of darkenes, and let vs put on the armour of light. Let vs walke honestly, as it were in the day light: not in eating & drinking, neither in chaumbouring & wantonnes, neither in strife & enuying: but put ye on the lord Jesus Christ, and Rom. xiii

make

make not prouision for the flesshe, to fulfill the lustes of it.

The Gospell.

Mat. xxi.



ND when they drewe nigh to Jerusalē, and were come to Bethphage vnto mount Oliuete, then sent Jesus two of his disciples, saying vnto them: goe into the town that lieth ouer against you, and anone you shal find an Asse bouūd, and a colte with her: loose thē and bring them vnto me. And if any man saye ought vnto you, saye ye the Lorde hath nede of them: and straight waye he wil let them goe. Al this was done, that it myght bee fulfilled which was spoken by the Prophet, saying: Tel ye the daughter of Sion: beholde, thy king cometh vnto thee meke, sitting vpō an Asse and a colte, the foale of the Asse vsed to the yoke. The disciples went and did as Jesus commaunded them, & brought the Asse and the colt, & put on them theyr clothes, & set him theron. And many of the people spred their garmentes in the waye. Other cutte down braunches from the trees, and strawed them in the waye. Moreouer, the people that went before, and they that came after cryed, saying: *Hosanna* to the sonne of Dauid: Blessed is he that cometh in the name of the Lorde: *Hosanna* in the highest. And when he was come to Jerusalem, all the citie was moued, saying: who is thys? And the people sayd: this is Jesus the Prophete of Nazareth, a citie of Galile. And Jesus went into the Temple of god, and cast out al them that sold & boughte in the temple, and ouerthrewe the tables of the money chaungers, and the seates of the that solde doues, & sayed vnto them. It is written: My house shall be called the house of prayer, but ye haue made it a denne of theues.

The second Sunday.

The Collect.

BLessed Lorde, whiche hast caused all holy scriptures to bee written for oure learninge: Graunte vs that we

we maye in suche wyse heare them, reade, marke, learne, and inwardly digeste them: that by pacience and comfort of thy holy worde, we may embrace and euer holde fast the blessed hope of euerlastyng lyfe, which thou hast geuen vs in our sauiour Jesus Christe.

The Epistle.

Whatsoeuer thinges are wrytten afore time, they are written for oure learninge, that we throughe pacience and comforte of the scriptures, might haue hope. The god of pacience and consolacion, graunt you to be lyke minded one towardes another, after the ensaumple of Christ Jesu: that ye all agreing together, may with one mouth prayse God the father of our lorde Jesu Christ: wherfore receiue ye one another, as Christ receiued vs, to the praise of God. And this I saye: that Jesus Chryst was a minister of the circumcisiō for the trueth of god, to confirme the promyses made vnto the fathers: and that the gentyles myght prayse God for hys mercy, as it is wrytten: For thys cause I wyll prayse thee among the gentiles, and syng vnto thy name. And agayne he sayeth: reioyce ye gentiles, with his people. And agayn: prayse the lord all ye gentiles, and laude hym all ye nacions together. And agayn, Esay sayeth: there shall be the roote of Jesse, and he that shall ryse to reigne ouer the gentiles, in him shall the gentiles trust. The god of hope, fyl you with al ioye and peace in beleuing, that ye maye be riche in hope, through the power of the holy goste. Rom. xv.

The Gospell.

There shall be signes in the Sunne and in the Mone, and in the starres: and in the earth the people shall be at their wittes ende, thorowe despayre. The sea and the water shall roare, and mennes heartes shall fayle them for feare, and for lokynge after those thynges whiche shall come on the earth. For the powers of heauen shall moue. And then shall they see the sonne of man come in a cloude, with power Luk. xxi

power & great glory. When these thynges begin to come to passe, thē loke vp, and lift vp your heades, for your redemption draweth nye. And he shewed them a similitude: behold the figtree, & al other trees: whē they shoote forth their buddes, ye see and know of your owne selues that sommer is then nye at hande. So likewise ye also (when ye see these thinges come to passe) be sure that the kyngdom of God is nie. Verely I saye vnto you: this generacion shall not passe, till all be fulfilled. Heauen and earth shal passe, but my wordes shall not passe.

The thirde Sunday.

The Collecte.

LOrde, we beseche thee geue eare to oure prayers, and by thy gracious visitacion, lighten the darkenes of our heart, by our Lorde Jesus Christe.

The Epistle.

1 Cor. iiii

LEt a man this wise esteme vs, euen as the ministers of Christe, and stewardes of the secretes of god. Furthermore it is required of the stewardes, that a mā be foūd faithfull: with me it is but a very small thynge that I shoulde be iudged of you, eyther of mans iudgemente: no I iudge not myne owne selfe, for I knowe nought by my selfe, yet am I not therby iustified. It is the lorde that iudgeth me. Therfore iudge nothing before the tyme, vntil the lord come, whiche will lyghten thinges that are hid in darkenes, & open the counsayles of the hartes: & then shal euery man haue praise of God.

The Gospel.

Matth. xi.

WHen John beeyng in prysone hearde the woorkes of Christ, he sente two of hys disciples, and sayed vnto hym: Art thou he that shal come, or doe we loke for another? Jesus aunswered, and saied, vnto thē: Goe, and shewe John againe what ye haue heard and seen. The blynd receyue theyr syght, the lame walke,

walke, the lepers are clensed, and the deafe heare, the dead are rayled vp, and the poore receiue ye glad tidinges of the gospel: and happy is he that is not offended by me. And as they departed, Jesus began to say vnto the people cõcerning Iohn: what went ye out into the wilderness to see? A reede that is shakẽ with the wind? or what went ye out for to see? A man clothed in soft raiment? behold, they that weare soft clothing, are in kinges houses. But what wẽt ye out for to see? a Prophete? verely I say vnto you, and more then a Prophete. For this is he of whom it is writtẽ: behold, I send my messenger before thy face, whiche shall prepare thy waye before thee.

The fourth Sunday.

The Collecte.

LOrd raise vp (we praie thee) thy power, and come among vs, & with great might succour vs: that whereas (through our synnes and wickednes) we be sore let & hindred, thy bountiful grace & mercy (through the satisfaccion of thy sonne our lord) may spedely deliuer vs: to whom with thee and the holy gost, be honor and glorye worlde without ende.

The Epistle.

philip. iiij

REioyce in the lord alwaye, and agayn I say reioyce. Let your softnes be knowen to al men: the lord is euen at hand. Be careful for nothing, but in al praier & supplicacion let your petitions bee manifest vnto God, with geuing of thankes. And the peace of God (whiche passeth all vnderstanding) keepe your heartes and myndes, through Christe Jesu.

The Gospell.

Iohn. i.

THis is the recorde of Iohn: when the Jewes sente priestes and leuites from Jerusalem, to aske him: what art thou? And he confessed and denied not, & saied plainely: I am not Christ. And they asked him: what then, art thou Helias? and he saieth: I am not. Art thou the prophete? and he answered, no. Then sayd they vnto hym: what art thou that we may geue an answere vnto them that sent vs? what

what sayest thou of thy selfe? he sayd: I am the voyce of a cryer in the wyldernes: make straight the waye of the lord, as sayd the Prophet Esay. And they which were sente, were of the Pharises: and they asked hym, and sayd vnto hym: why baptisest thou then, if thou be not Christe, nor Helyas, neyther that Prophete? Iohn answered them, saying: I baptise with water; but there standeth one among you, whom ye knowe not: he it is, which thoughe he came after me, was beefore me, whose shoe latchet I am not worthy to vnlose. These thinges were done at Bethabara beyonde Iordan, where Iohn dyd Baptise.

Christmas daye.

The Collecte.

ALmightie God, which hast geuen vs thy onely begotten sonne to take our nature vpon him, and thys daye to be borne of a pure virgin: Graunte that we beeing regenerate and made thy children by adoption and grace, maye daylye bee renued by thy holy spirite, throughe the same our Lorde Jesus Christe: who liueth and reygneth with. &c. Amen.

The Epistle.

Hebre. 1.

GOd in times past, diuerslye and many wayes spake vnto the fathers by Prophetes: but in these last dayes he hath spoken to vs by hys owne sonne, whom he hath made heyre of all thynges, by whom also he made the worlde. which (sonne) beeyng the brightnes of hys glory, and the very image of his substaunce, rulynge all thynges with the worde of his power, hath by hys own persone purged our sinnes, & sitteth on the right hand of the maiestie on high: being so muche more excellent thē the Aūgels, as he hath by inheritaunce obteined a more excellent name thē they. For vnto which of the Aungels said he at any tyme: Thou art my sonne, this day haue I begotten thee. And agayn, I wilbe his father, & he shalbe my

my sonne. And agayne, when he bringeth in the first begotten sõne into the world, he saith: & let all the Angels of God worship hym. And vnto the Angels he sayeth: He maketh his Angels spirites, & his ministers a flame of fire: But vnto the sonne he sayeth: thy seate (O God) shalbe for euer and euer. The scepter of thy kingdom is a right scepter. Thou haste loued righteousnes & hated iniquitie: wherfore God, euen thy God, hath annoynted thee with oyle of gladnes aboue thy felowes. And thou Lord in the begynning hast layde the foundacion of the earth: & the heauẽs are the workes of thy handes. They shall perishe, but thou endurest: But they all shall waxe olde as doeth a garmente, and as a vesture shalte thou chaunge them, and they shalbe chaunged. But thou art euen the same, and thy yeares shall not fayle.

The Gospell.

IN the beginning was the worde, and the worde was with God, and God was the worde. The same was in the beginninge with God. Al thinges were made by it, & without it was made nothyng that was made. In it was lyfe, & the lyfe was the light of men: & the lyght shineth in the darkenes, & the darkenes cõprehended it not. There was sent frõ God a mã whose name was John. The same came as a witnes, to beare witnes of ỹ light, that all mẽ through hym might beleue. He was not that lyghte, but was sente to beare witnes of the light. That light was the true light which lighteth euery man that cometh into the worlde. He was in the worlde, & the worlde was made by him, & the world knew him not. He came amõg his own, & his own receyued hym not. But as many as receyued hym, to thẽ gaue he power to be made sonnes of god: euẽ thẽ that beleued on his name, which were borne, not of blud, nor of the wil of the flesshe, nor yet of the wil of man, but of God. And the same worde became flesshe and dwelt among vs: & we sawe the glorye of it, as the glorye of the John. i.

onely begotten ſonne of the father, ful of grace & trueth.

Saínct Stephens day.

The Collecte.

GRaunt vs, O Lorde, to learne to loue our enemies by the exãple of thy martir Saínct Stephen, who praied for his perſecutours to the: which liueſt. &c.

Then ſhal folowe a Collecte of the Natiuitie, whiche ſhalbe ſayde continually vnto newe yeares daye.

The Epiſtle.

Act. vii. AND Stephen being ful of the holy goſt, loked vp ſtedfaſtly with his eyes into heauen, & ſawe the glory of God, & Jeſus ſtanding on the right hand of God, & ſaid: behold, I ſee the heauens open, & the ſõne of man ſtandyng on the ryght hand of God. Then they gaue a ſhout with a loude voyce, & ſtopped their eares, & ran vpon hym all at onte, and caſt hym out of the citie, & ſtoned hym. And the witneſſes layde downe their clothes at a yonge mans feete, whoſe name was Saule. And thei ſtoned Stephen, calling on and ſaying: Lorde Jeſu, receyue my ſpirite. And he kneled down and cried with a loude voyce: Lorde, laye not this ſynne to their charge. And when he had thus ſpoken, he fel aſlepe.

The Goſpell.

Mathew xxiii. BEhold, I ſend vnto you prophetes, & wiſe men, & Scribes, & ſome of thẽ ye ſhal kill & crucifie: & ſome of them ſhall ye ſcourge in your Sinagogues, & perſecute them from citye to citye, that vpon you maye come all the ryghteous bloude whiche hath been ſhedde vpon the earth, from the bloude of ryghteous Abel, vnto the bloude of zacharias the ſonne of Barachias, whome ye ſlewe betwene the Temple and the aultare. Verely I ſaye vnto you: all theſe thynges ſhall come vpon this generacion. O Jeruſalem, Jeruſalem, thou that kylleſte the prophetes and ſtoneſt them whiche are ſent vnto thee: howe often would I haue gathered thy chyldren together, euen as the henne gathereth

gathereth her chickēs vnder her wynges, and ye would not: Behold, your houle is left vnto you desolate. For I saye vnto you: ye shall not see me henceforth, tyll that ye say: Blessed is he that cometh in the name of the Lord.

Sainct John Euangelistes daye.

The Collecte.

MErcifull Lorde, we beseche thee to cast thy bryght beames of light vpon thy Churche: that it beyng lightened by the doctrine of thy blessed Apostle and Euangelist John, maye attayne to thy euerlastyng giftes. Through Jesus Christ our lorde. Amen.

The Epistle.

THat whiche was from the begynning, 1. Iohn. 1.
whiche we haue heard, whiche we haue seene with our eies, which we haue loked vpon, and oure handes haue handled of the worde of life: And the life appeared, & we haue seen, & beare witnes, & shewe vnto you that eternall life whiche was with the father, & appeared vnto vs. That whiche we haue seen & heard, declare we vnto you, that ye also may haue felowshyp with vs, and that our felowshyp maybe with the father & his sonne Jesus Christe. And this we write vnto you, that ye may reioyce, and that your ioye maye be full. And this is the tidinges whiche we haue heard of him, and declare vnto you, that God is light, & in hym is no darkenes at all. If we saye we haue felowshyp with him, & walke in darkenelle, we lie, & do not the truth. But & if we walke in light, euen as he is in light, then haue we felowshyp with him, & the blood of Jesus Christ his sonne, clenseth vs frō all sinne. If we saye we haue no sinne, we deceyue our selues, & the trueth is not in vs. If we knowledge our sinnes, he is faithfull & iust to forgeue vs our synnes, & to clense vs from all vnrighteousnes. If we say we haue not sinned, we make hym a

lyer, and his worde is not in vs.

The Gospell.

Ioh. xxi. IEsus sayd vnto Peter: folowe thou me. Peter turned about, and saw the disciple whom Jesus loued folowyng (whiche also leaned on his breast at supper, and saide: lorde, whiche is he that betrayeth thee:) when Peter therfore sawe him, he sayde to Jesus: Lorde, what shall he here doe: Jesus sayde vnto hym: if I will haue hym to tarye til I come, what is that to thee: Folowe thou me. Then went this saying abroade among the brethren, that that disciple should not dye. Yet Jesus sayde not to hym, he shall not dye: but if I will that he tary tyl I come, what is that to thee: The same disciple is he whiche testifieth of these thinges, and wrote these thinges: and we know that his testimonie is true. There are also manye other thinges whiche Jesus did, the whiche if they should bee written euery one, I suppose the worlde coulde not conteyne the bokes that should be written.

CThinnocentes day.

The Collecte.

ALmyghty God, whose prayse this daye the yonge Innocentes thy witnesses hath confessed and shewed forth, not in speakyng, but in dying: mortifye and kill all vices in vs, that in our conuersacion, our life may expresse thy fayth, which with our tongues we doe confesse: through Jesus Christ our Lorde.

The Epistle.

Apo. xiiii. I Loked, & loe, a lambe stode on the mount Sion, and with hym an hundred and. xliiii. thousand, hauyng his name and his fathers name written in their foreheades. And I heard a voyce from heauen, as the sounde of manye waters, and as the voyce of a great thunder. And I heard the voyce of harpers harpyng with their harpes. And they songe as it were a newe songe before the seate, and before the. iiii. beastes and

and the elders, and no man could learne the songe, but the hundred fourtie and foure thousande, whiche were redemed from the earth. These are thei which were not defyled with women, for they are virgins. These folow the lambe whereſoeuer he goeth. These were redemed frō mē, being the firſt fruytes vnto God, & to the lambe, and in their mouthes was founde no guyle: for they are without ſpot before the throne of God.

The Goſpell.

THe Angel of the Lorde appeared to Joſeph in a ſlepe, ſayinge: aryſe and take the chyld & his mother, & flee into Egipt, & be thou there tyll I bryng thee worde. For it will come to paſſe, that Herode ſhall ſeke the chylde to deſtroye hym. So when he awoke, he toke the chylde & his mother by nyght, and departed into Egipte, & was there vnto the death of Herode, that it myghte be fulfylled which was ſpokē of the Lord by the Prophete, ſayinge: out of Egipt haue I called my ſonne. Thē Herode when he ſawe that he was mocked of the wyſe men, he was exceadyng wrothe, and ſente foorth men of warre, and ſlewe al the chyldren that were in Bethleem, and in al the coaſtes (as many as were two yeres old or vnder) accordyng to the tyme which he had diligently knowen out of the wyſe men. Then was fulfylled that whiche was ſpoken by the Prophet Jeremie, whereas he ſayde: In Rama was there a voyce heard, lamētaciō, weping, and greate mourning: Rachel wepyng for her chyldren, and would not be comforted, becauſe they were not. Math. ii.

The Sunday after Chriſtmas daye.

The Collecte.

Almighty God whiche haſt geuen vs. &c.

As vpon Chriſtmas daye.

The Epiſtle.

Gala.iiii. AND I say, that the heire (as log as he is a childe) differeth not fro a seruaunt, though he be Lorde of all, but is vnder tutours & gouernours, vntyll the tyme that the father hath appoynted. Euen so we also, whē we were childrē, were in bōdage vnder the ordeinaunces of the worlde: But when the tyme was full come, God sent his sōne made of a woman, & made bond vnto the law, to redeme thē which were bond vnto the law: that we through election might receyue the inheritaunce that belōgeth vnto the natural sonnes. Because ye are sonnes, god hath sent the spirite of his sonne into our heartes, whiche crieth Abba father. wherfore nowe, thou art not a seruaunt, but a sonne: If thou be a sonne, thou art also an heyre of God through Christ.

The Gospell.

Math.i. THis is the booke of the generacion of Jesus Christ, the sōne of Dauid, the sonne of Abraham: Abrahā begat Isaac: Isaac begat Jacob: Jacob begat Judas and hys brethren: Judas begat Phares and zaram of Thamar: Phares begat Esrom: Esrom begat Aram: Aram begat Aminadab: Aminadab begat Naasson: Naasson begat Salmon: Salmon begat Boos of Rahab: Boos begat Obed of Ruth: Obed begat Jesse: Jesse begat Dauid the king: Dauid the kyng begat Salomō, of her that was the wife of Urie: Salomō begat Roboā Roboam begat Abia: Abia begat Asa: Asa begat Josaphat: Josaphat begat Joram: Joram begat Olias: Olias begat Joatham: Joatham begat Achas: Achas begat Ezechias: Ezechias begat Manasses: Manasses begat Amō: Amō begat Josias: Josias begat Jechonias & his brethren, about the tyme that they were caryed away to Babylon. And after thei were brought to Babilon, Jechonias begat Salathiel: Salathiel begat zorobabell: zorobabell begat Abiud: Abiud begat Eliachim: Eliachim begat Azor: Azor begat Sadoc: Sadoc begat Achin: Achin begat Eliud: Eliud begat Eleasar:

Eleasar

Eleazar begat Matthan: Matthā begat Jacob: Jacob begat Joseph the husbande of Mary: of whō was borne Jesus, euen he that is called Christ. And so all the generacions from Abraham to Dauid, are. xiiii. generaciōs. And frō Dauid vnto the captiuitie of Babilō, are. xiiii. generacions. And from the captiuitie of Babilon vnto Christ, are. xiiii. generacions.

The byrth of Jesus Christe was on this wyse: when hys mother Marye was maried to Joseph (before they came to dwell together) she was founde with chylde by the holy ghoste. Then Joseph her husbande (because he was a righteous man, & woulde not put her to shame) was mynded priuelye to departe from her. But whyle he thus thought: beholde, the Aungell of the Lorde appeared vnto hym in slepe, saying: Joseph, thou sonne of Dauid, feare not to take vnto thee Marye thy wyfe: for that whiche is conceyued in her, commeth of the holye ghoste. She shall bryng foorth a sonne, and thou shalte call hys name Jesus: for he shall saue his people from their synnes.

All this was done, that it might be fulfilled whiche was spoken of the Lorde by the Prophete, saying: Beholde, a mayde shall be with chylde, and shall brynge foorth a sonne, and they shall call hys name Emanuell: which if a mā interprete, is asmuch to say as God with vs. And Joseph, assone as he awoke out of slepe, dyd as the Angel of the lord had bidden him: & he toke his wife vnto him, and knew her not tyl she had brought forthe her first begotten sonne, and called his name Jesus.

¶ The Circumcision of Christe.

The Collect.

ALmightie God whiche madest thy blessed sonne to be circumcised & obedient to the law for man: graunt vs the true circūcision of the spirite, that our hertes and all our membres being mortified from all worldly &

carnall lustes, may in all thinges obeye thy blessed wyl: through thesame thy sonne Jesus Christ our Lorde.

The Epistle.

Rom.iiii

BLessed is that mã to whõ the Lorde will not impute synne. Came thys blessednes then vpõ the vncircumcision, or vpon the circumcision also? for we saye, that faythe was rekoned to Abraham for ryghteousnes. How was it then rekoned? when he was in the circumcisiõ, or whẽ he was in the vncircumcision? not in tyme of circumcision, but when he was yet vncircumcised. And he receyued the sygne of circumcision, as a seale of the ryghteousnesse of faythe, whiche he had yet beeyng vncircumcised, that he shoulde be the father of all them that beleue, thoughe they be not circumcised, that ryghteousnesse myghte bee imputed to them also: and that he myghte bee the father of circumcision, not vnto them onely which came of the circumcised, but vnto them also that walke in the steppes of the faythe that was in oure father Abraham before the tyme of circumcision. For the promise (that he shoulde bee heyre of the worlde) happened not to Abraham or to hys sede through the law, but through the righteousnes of fayth. For if they which are of the law, be heires, then is faith but vayne, and the promyse of none effecte.

The Gospell.

Luke.ii.

AND it fortuned, assone as the Aungels were gone awaye from the shepeheardes into heauen, they sayde one to another: let vs goe nowe euen vnto Bethleem, and see this thyng that we heare saye is happened, whiche the Lorde hath shewed vnto vs. And they came with haste and founde Marye and Joseph, and the babe, layed in a maunger. And when they had seen it, they published abrode the saying that was tolde them of that chylde. And all they that hearde it, wondered at those thynges whiche were tolde them of the shepeheardes. But Marye kepte all those sayinges, and

and pondred them in her heart. And the shepeheardes returned, praisyng and laudyng God for all the thinges that they had heard and seen euen as it was tolde vnto them. And when the eyght daye was come that the child should be circumcised, his name was called Jesus, which was named of the Aungel before he was conceyued in the wombe.

Yf there be a Sundaye betwene the Epiphanie and the Circumcision, then shalbe vsed thesame Collecte, Epistle and Gospell at the Communion, whiche was vsed vpon the daye of Circumcision.

The Epiphanie.

The Collecte.

O God, whiche by the leadyng of a starre diddest manifeste thy onely begotten sonne to the Gentyles: Mercifully graunt, that we whiche knowe thee now by fayth, maye after this lyfe haue the fruicion of thy glorious Godhead, through Christ our Lorde.

The Epistle.

For this cause I Paul am a prisoner of Jesus Christe for you heathen, if ye haue hearde of the ministracion of the grace of God, whiche is geuen me to youwarde. For by reuelacion shewed he the misterie vnto me, as I wrote afore in fewe wordes, whereby when ye reade, ye maye vnderstande my knowledge in the misterye of Christe: whiche misterie in tymes past was not opened vnto the sonnes of men, as it is now declared vnto his holye Apostles and Prophetes by the spirite: that the gentiles should be inheritours also, and of thesame bodye, & partakers of his promyse of Christe, by the meanes of the gospel, whereof I am made a minister, accordyng to the gift of the grace of god, whiche is geuen vnto me after the workynge of hys power. Unto me the least of all sainttes is this grace geuen, that I shoulde preache among the Gentiles, the vnsearcheable ryches of Christ, and to make all men see what the felowshippe of the Eph. iii.

misterye

mistery is, which from the beginning of the world, hath
been hidde in God, which made all thinges through Je-
sus Christ: to the entent, that nowe vnto the rulers and
powers in heauenly thinges, might be knowen by the
congregacion, the manifolde wysedome of God, accor-
ding to the eternal purpose which he wrought in Christ
Jesu our lord: by whō we haue boldenes and entraunce,
with the confidence whiche is by the fayth of hym.

The Gospell.

Math. ii. WHen Jesus was borne in Bethleem a citie of
Jury, in the time of Herode the king: Behold,
there came wysemen from the East to Jeru-
salem, saying: where is he that is borne kyng
of the Jewes? For we haue seen his starre in
the East, and are come to worshyp hym. when Herode
the king had heard these thynges, he was troubled and
al the citie of Jerusalem with him. And whē he had ga-
thered al the chiefe priestes and scribes of the people to-
gether, he demaunded of them where Christe shoulde be
borne. And they sayed vnto hym: at Bethleem in Jurie.
For thus it is written by the prophete: And thou Beth-
leem in the lande of Jurye, arte not the least amonge the
princes of Juda: for out of thee there shal come vnto me
the capitaine that shall gouerne my people Israel. Thē
Herode (when he had priuely called the wyse mē) he en-
quired of them diligentlye what tyme the starre appea-
red: and he bad them goe to Bethleē, and sayd: goe your
way thether, and searche diligentlye for the chylde. And
when ye haue founde hym, bring me worde againe, that
I maye come and worshyppe hym also. when they had
heard the kyng, they departed: and loe, the starre which
they saw in the Easte, went before them till it came and
stode ouer the place wherin the chylde was. when they
sawe the starre, they were exceadyng glad, and wēt into
the houle, and found the child with Mary hys mother,
and fel down flat, and worshipped him, & opened theyr
treasures, and offered vnto hym giftes: Gold, Frankin-
cense,

cense, and Mirre. And after they were warned of god in slepe (that they should not goe agayne to Herode) they returned into their own countrey another waye.

The first Sunday after the Epiphanie.

The Collecte.

LOrde, we beseche thee mercifully to receiue y prayers of thy people which cal vpon thee: and graunt that they may both perceiue and knowe what thynges they ought to doe, and also haue grace and power, faythfully to fulfyll the same, through Jesus Christ our Lord.

The Epistle.



BEseche you therefore brethren, by the mercyfulnesse of God, that ye make youre bodyes a quicke sacrifice, holy and acceptable vnto god, which is your reasonable seruing of God, and fashion not your selues like vnto this worlde: but bee ye chaunged in youre shape by the renuynge of youre mynde, that ye may proue what thyng that good and acceptable and perfect wyll of God is. For I saye (through the grace that vnto me geuen is) to euery mā among you, that no man stande hyghe in his owne conceite, more then it becommeth hym to esteme of hymselfe: but so iudge of hymselfe, that he be gentle and sobre, accordyng as God hath dealte to euery man the measure of faith: for as we haue many mēbres in one bodye, and all membres haue not one office, so we beyng manye, are one body in Christe, and euery man amonge oure selues one anothers membres. Ro. xii.

The Gospell.



THe father and mother of Jesus wente to Jerusalem after the custome of the feast daye. And when they had fulfilled the dayes, as they retourned home, the chyld Jesus abode stil in Jerusalem, and his father and mother knewe not of it: but they supposyng hym to haue been in Luke. ii.

the cumpany, came a dayes iourneye and soughte hym amonges their kinsfolke and acquaintaunce. And whē they founde him not, they went backe againe to Jerusalem, and soughte hym. And it fortuned, that after three daies they founde hym in the temple, sittyng in the middest of the doctours, hearyng them, & posyng them. And al that heard hym, were astonied at his vnderstandyng & aunsweres. And when they saw him, they merualled, & his mother said vnto hym: sonne, why hast thou thus dealte with vs? Beholde, thy father and I haue sought thee sorowyng. And he said vnto them: howe happened that ye sought me? wyst ye not that I muste goe aboute my fathers busines? And they vnderstode not that saying, whiche he spake vnto thē. And he went downe with them, and came to Nazareth, and was obedient vnto them: but his mother kept al these sayinges together in her heart. And Jesus prospered in wisedome & age, and in fauour with God and men.

The second Sunday after the Epiphanie.

The Collecte.

ALmyghtye and euerlastyng God, whiche doest gouerne all thynges in heauen and earth: mercifully heare the supplicacions of thy people, and graunt vs thy peace all the dayes of our lyfe.

The Epistle.

Ro.xii. SEyng that we haue dyuerse giftes, according to the grace that is geuen vnto vs: if a man haue the gift of prophecy, let hym haue it, that it be agreeyng to the faith. Let hym that hath an office, waite on his office. Let hym that teacheth, take heede to hys doctrine. Let hym that exhorteth, geue attendaunce to his exhortacion. If any man geue, let him doe it with singlenesse. Let hym that ruleth, doe it with diligence. If anye man shewe

ſhewe mercy, let him doe it with cherefulneſſe. Let loue be without diſſimulacion. Hate that whiche is euil, and cleaue to that whiche is good. Be kynde one to another with brotherly loue. In geuing honoure, goe one before another. Be not ſloutheful in ỹ buſines which you haue in hande. Be feruẽt in ſpirite. Applie your ſelues to the tyme. Reioyce in hope. Be patient in tribulaciõ. Continue in prayer. Diſtribute vnto ỹ neceſſitie of ỹ ſainctes. Be readye to harboure. Bleſſe them whiche perſecute you: bleſſe, I ſaye, & curſe not: Be merye with them that are mery, wepe with them that wepe: be of like affection one towardes another. Be not hie mynded, but make your ſelues equall to them of the lower ſorte.

The Goſpell.

AND the thirde daye was there a mariage in Cana, a citye of Galilee, and the mother of Jeſus was there. And Jeſus was called (& his diſciples) vnto the mariage. And when the wyne failed, the mother of Jeſus ſayde vnto hym: they haue no wyne. Jeſus ſayde vnto her: woman, what haue I to doe with thee? Myne houre is not yet come. His mother ſayde vnto the miniſters: whatſoeuer he ſayeth vnto you, doe it. And there were ſtãding there. vi. waterpottes of ſtone, after the maner of purifyinge of the Jewes, conteyning. ii. or. iii. fyrkens a piece. Jeſus ſayd vnto them: fill the waterpottes with water. And they filled them vp to the brim. And he ſayd vnto them: drawe out now, and beare vnto the gouernour of the feaſt: And they bare it. When the ruler of the feaſt had taſted the water turned into wyne, and knewe not whence it was (but the miniſters whiche drew the water, knew) he called the brydegrome, and ſayde vnto hym: euery man at the begynning doth ſette forth good wyne, and when men bee dronke, then that whiche is worſe: but thou haſte kepte the good wyne vntill nowe. This begynning of miracles did Jeſus in Cana of Galile, & ſhewed his glory, & his diſciples beleued on hym. Iohn. ii.

¶ The

The third Sunday.

The Collecte.

ALmighty & euerlasting God, mercifully loke vpon our infirmities: and in al our daungers and necessities, stretche furth thy ryght hande to helpe and defende vs, thrōugh Christ our lorde.

The Epistle.

Rom. xii. BE not wyse in your owne opinions. Rendre no man euil for euil. Prouide afore hāde thinges honest, not onely before God, but also in the syght of al men. If it be possible (as muche as is in you) liue peaceably with all men. Dearely beloued, auenge not your selues, but rather geue place vnto wrath. For it is written, vengeaunce is myne, I will reward sayeth the lorde. Therfore, if thyne enemy hunger, feede hym: if he thirst, geue hym drynke. For in so doynge, thou shalte heape coles of fire on his head. Be not ouercome of euil, but ouercome euill with goodnes.

The Gospell.

Mat. viii. WHen he was come down frō the mountaine, much people folowed him. And behold, there came a Leper and worshipped him, saying: Maister, if thou wilte, thou canste make me cleane. And Jesus put furth his hande and touched him, saying: I will, be thou cleane: and immediatly his leprosy was clensed. And Jesus sayde vnto him: tel no man, but goe and shew thy self to the priest, & offer the gift (that Moses commaunded to be offered) for a witnesse vnto them. And whē Jesus was entred into Capernaum, there came vnto hym a Centurion, and besought hym, saying: Maister, my seruaunt lieth at home sicke of the pauselye, and is greuously payned. And Jesus sayd: when I come vnto him, I wil heale him. The Centurion answered, and sayd: Sir, I am not worthye that thou shouldest come vnder my roofe: but speake the worde only, and my seruaunt shalbe healed. For I also

am a

am a man subiecte to the auctoritie of an other, & haue souldiers vnder me: & I say to this man, go, & he goeth: & to another man, come, & he commeth: & to my seruaunt, doe this, & he doeth it. When Iesus heard these wordes, he merueiled, & sayd to them that folowed him: Verely I say vnto you, I haue not found so great faith in Israel. I say vnto you, that many shal come from the East, and west, and shal rest with Abraham, Isaac, and Iacob, in the kyngdom of heauen: but the chyldren of the kyngdō shalbe cast out into vtter darkenes, there shalbe weping and gnashyng of teeth. And Iesus sayde vnto the Centurion: Goe thy way, and as thou beleuest, so be it vnto thee: & his seruaunt was healed in the selfe same houre.

The fourth Sunday.

The Collect.

GOd whiche knowest vs to be set in the middest of so many and greate daungers, that for mans frailnesse we cannot alwaies stande vpryghtly: Graunt to vs the health of body & soule, that all those thynges whiche we suffre for synne, by thy helpe we maye well passe and ouercome: through Christ our Lorde.

The Epistle.

LEt euery soule submitte himselfe vnto the auctoritie of the higher powers: for there is no power but of god. The powers that be, are ordained of God: whosoeuer therfore resisteth power, resisteth the ordinaunce of God: But they that resiste, shal receiue to themselues dānation. For rulers are not fearfull to thē that doe good, but to them that doe euil. Wilt thou be without feare of the power: doe wel then, and so shalt thou be praysed of the same: for he is the minister of god, for thy wealth. But and if thou doe that whiche is euil, thē feare, for he beareth not the swoorde for nought: for he is the minister of God, to take vengeaunce on thē that doe euil. Wherfore ye must nedes obey, not onely for Ro. xiii.

feare

feare of vengeaunce, but also because of conscience: and euen for this cause pay ye tribute: For they are Goddes ministers seruing for that purpose. Geue to euerye man therefore his duetie: tribute, to whom tribute belongeth: custome, to whom custome is due: feare, to whome feare belongeth: honoure, to whom honoure pertayneth.

The Gospell.

Mat. viii.



AND whē he entred into a shyp, his disciples folowed him. And behold, there arose a great tempeste in the sea, insomuche as the shyp was couered with waues, but he was aslepe. And his disciples came to him, & awoke him, saying: Maister saue vs, we perishe. And he said vnto them: why are ye fearfull, O ye of litle faith? Then he arose, and rebuked the windes and the sea, and there followed a greate calme. But the men meruayled, saying: what maner of man is this, that bothe wyndes and sea obey him? And when he was come to the other syde, into the countrey of the Gergesites, there met with him .ii. possessed of deuils, which came out of the graues and were verye of fierce nature, so that no man myghte goe by that waie. And beholde, they cried out, saying: O Iesu thou sonne of god, what haue we to doe with thee: Arte thou come hither to tormente vs before the tyme? And there was a good waye of from them, a heerd of Swyne feedyng. So the deuils besoughte hym, saying: If thou caste vs out, suffre vs to goe into the heerd of Swyne. And he sayd vnto them: go your wayes. Then went they out, and departed into the heerd of Swyne. And beholde, the whole heerd of Swyne was caried headlonge into the sea, & perished in the waters. Then they that kept them fled, & went their waies into the citie, & tolde euerye thing, & what had happened vnto the possessed of the deuils. And behold, the whole citie came out to mete Iesus: & when they sawe hym, they besought hym that he would departe out of their coastes.

¶ The

The fifth Sunday.

The Collecte.

LOrd, we beseche thee to kepe thy Churche & housholde continually in thy true religion: that they whiche doe leane onely vpon hope of thy heauenly grace, may euermore be defended by thy myghty power: Through Christ our Lorde.

The Epistle.

PUt vpō you as the elect of god, tendre mercy, kyndnesse, humblenes of mynde, meknesse long sufferynge, forbearynge one another, and forgeuyng one another yf any mā haue a quarell against another: as Christe forgaue you, euen so doe ye. Aboue all these thynges, put on loue, whiche is the bond of perfectnes. And the peace of God rule your heartes, to the whiche peace ye are called in one body: And see that ye be thākfull. Let the worde of Christe dwell in you plenteously with all wysedome: Teache and exhorte your own selfes in Psalmes, and hymnes, and spirituall songes, singing with grace in your heartes to the Lorde. And whatsoeuer ye doe in worde or dede, doe all in the name of the Lorde Iesu, geuyng thankes to God the father by hym. Colo. iii.

The Gospell.

THe kyngdome of heauen is lyke vnto a man whiche sowed good seede in hys fielde: but whyle men slept, his enemie came, and sowed tares amonge the wheate, & wente his waye. But when the blade was sprong vp, and had brought furth frute, then appeared the tares also: So the seruauntes of the housholder came, and sayed vnto hym: Sir, didst not thou sowe good seede in thy fielde? from whence then hath it tares? He sayd vnto them: the enuious man hath done this. The seruauntes sayd vnto hym: wilt thou then that we goe and wede them vp? But he sayed, nay: lest while ye gather vp the tares, ye plucke vp also the wheate with thē: let both the growe to- Mat. xiii. Mat. xx. xxv.

 gether

gether vntill the harueste: and in the tyme of haruest, I will say to the reapers: gather ye first the tares, and bind them together in sheaues to bee brente: but gather the wheate into my barne.

The .vi. Sundaye (yf there bee so many) shall haue the same Collect, Epistle and Gospell, that was vpon the fyfth Sundaye.

¶ The Sunday called Septuagesima.

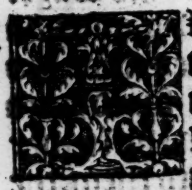
The Collect.

O Lorde, wee beseechee thee fauourablye to heare the prayers of thy people, that we which are iustly punished for our offeces, may be mercifully deliuered by thy goodnes, for the glory of thy name, through Jesu Christe our sauiour: who liueth & reigneth world without ende.

The Epistle.

1. Cor. ix.  Erceiue ye not, how that they whiche runne in a course, runne all, but one receiueth the reward: So runne that ye may obtaine: Euery man that proueth masteries abstaineth from all thinges. And they do it to obtain a crown that shal perish, but we to obtein an euerlasting crown. I therfore so runne, not as at an vncertaine thynge. So fighte I, not as one that beateth the ayre: but I tame my body, and bryng it into subiection, leste by any meanes it come to passe, that whē I haue preached to other, I my selfe should be a castaway.

The Gospell.

Mat. xx.  He kyngdome of heauen is lyke vnto a man that is an housholder, which went out early in the mornyng to hyre labourers into hys vineyarde. And when the agremente was made with the labourers for a peny a daye, he sent them into his vineyarde. And he went out about the thirde houre, and saw other standyng idle in the market place, and sayde vnto them: goe ye also into the vineyarde, and whatsoeuer is ryghte, I wyll geue you.

And

And they went their way. Againe he wente out aboute the.vi.and.ix.houre, & did likewyse. And aboute the.xi. houre he went out, & founde other standyng ydle, & saied vnto them: why stand ye here al the day idle? They said vnto hym: because noman hath hired vs. He saith vnto them: goe ye also into the vyneyarde, and whatsoeuer is ryghte, that shall ye receyue. So when euen was come, the lord of the vineyarde said vnto his stewarde: call the labourers, and geue them their hyre, begynninge at the last vntill the first. And whē they did come that came about the.xi.houre, they receiued euery man a peny: But when the first came also, they supposed that they should haue receiued more, and they likewise receiued euery mā a peny. And when they had receiued it, they murmured against the good mā of the house, saying: these last haue wrought but one houre, and thou hast made them equal with vs, which haue borne the burthen and heate of the day. But he answered vnto one of them, & said: Frende, I doe the no wrōg: diddest thou not agree with me for a peny? Take that thine is, and goe thy waye: I wil geue vnto this last, euen as vnto thee. Is it not lawfull for me to doe as me lusteth with myne owne goodes? Is thine eie euil because I am good? So ỹ last shalbe first, & the first shalbe last. For many be called but few be chosē.

The Sunday called Sexagesima.

The Collecte.

LOrde God, whiche seest that we put not oure trust in any thyng that we doe: mercifullye graunte, that by thy power we maye bee defended against all aduersitie, through Jesus Christ our Lorde.

The Epistle.

YE suffre fooles gladly, seeyng your selues are wyse. For ye suffre, yf a man bringe you into bondage: if a man deuour: yf a man take: yf a man exalt himselfe: if a man smite you on the ii.Cor.xi

fare. I speake as concerning rebuke, as though we had been weake in this behalfe. Howbeit, wherinsoeuer any man dare be bolde (I speake foolyshly) I dare be bolde also. They are Hebrues, euen so am I. They are Israelites, euen so am I. They are the sede of Abraham, euen so am I. They are the ministers of Christ (I speake like a foole) I am more: In labours more aboundaunt: In stripes aboue measure: In prison more plenteously: In death oft: Of the Iewes fiue times receiued I. xl. stripes saue one: Thrise was I beatē with roddes: I was once stoned: I suffred thrise shipwrake: Night & day haue I been in the depe sea. In iorneying oftē: in perels of waters: in perels of robbers: in ieopardies of mine owne nacion: in ieopardies amōg the heathē: in perels in the citie: in perels in wildernesse: in perels in the sea: in perels amōg false brethrē: in labour & trauaile: in watchinges often: in hunger & thirst: in fastinges often: in colde & nakednes: beside the thinges which outwardly happē vnto me, I am cōbred daily, & do care for all cōgregacions. Who is weake, & I am not weake? who is offended: & I burne not? If I muste nedes boaste, I will boaste of the thynges that concerne mine infirmities. The God and father of oure Lorde Iesus Christ, whiche is blessed for euermore, knoweth that I lye not.

The Gospell.

Luk. viii

Whē much people were gathered together, & were come to him out of al cities, he spake by a similitude. The sower went out to sowe his sede: & as he sowed, some fel by the way side, & it was troden down, & the foules of the ayre deuoured it vp. And some fell on stones, and assone as it was spronge vp, it withered away, because it lacked moistnes. And some fel amōg thornes, & the thornes sprang vp with it & choked it. And some fell on good ground, & sprang vp and bare fruite an hundreth folde. And as he said these thinges, he cried: he that hath eares to heare, let him heare. And his disciples asked hym, saying: what maner of similitude

is

is this: And he saied: vnto you it is geuē to know the secretes of the kingdome of god, but to other by parables: that whē they see, they should not see, & whē they heare, they should not vnderstande. The parable is this: The sede is the worde of God: those that are beside the way, are they that heare: thē cometh the deuill & taketh away the worde out of their heartes, lest they should beleue & be saued. They on the stones are they, which when thei heare, receiue the worde with ioy, & these haue no rootes which for a whyle beleue, & in time of temptacion goe away. And that which fel among thornes are thei, which whē they haue heard, goe furth & are choked with cares and ryches, and voluptuous liuing, and bryng furth no fruite. That whiche fell in the good grounde are they, whiche with a pure and good heart, heare the worde & kepe it, and bryng furth fruite through patience.

The Sunday called Quinquagesima.

The Collecte.

O Lorde whiche doest teache vs, that all our doinges without charitie are nothyng worth: sende thy holy ghost, & powre in our heartes that most excellent gift of charitie, the very bonde of peace & all vertues, without the which whosoeuer liueth, is coūted dead before thee: Graunt this for thy only sonne Iesus Christes sake.

The Epistle.



Thoughe I speake with tongues of men and of Aungels, and haue no loue, I am euen as soundyng brasse, or as a tinklyng Cimball. And though I coulde prophecie, and vnderstande al secretes, and al knowledge: yea if I haue al faith, so that I could moue mountaines oute of their places, and yet haue no loue, I am nothynge. And thoughe I bestowe all my goodes to fede the poore, and though I gaue my body euen that I burned, & yet haue no loue, it profiteth me nothyng. Loue suffereth longe, & i.Cor.xiii

is courteous, loue enuieth not, loue doth not frowardly, swelleth not, dealeth not dishonestlye, seketh not her owne, is not prouoked to anger, thinketh none euil, reioiseth not in iniquitie. But reioyseth in the trueth: suffreth al thynges, beleueth al thinges, hopeth al thinges, endureth all thinges. Though that propheryng faile, either tonges ceasse, or knowledge vanishe away, yet loue faileth neuer away. For our knowledge is vnperfect, & our prophecying is vnperfect: But whē that whiche is perfect is come, then that which is vnperfect shalbe done away. when I was a childe, I spake as a child, I vnderstode as a childe, I imagined as a chylde. But assone as I was a man, I put awaye childishnes. Now we see in a glasse, euen in a darke speakynge: but then shall we see face to face. Now I knowe vnperfectly, but then shall I knowe euen as I am knowen. Now abideth faith, hope, and loue, euen these three: but the chiefe of these is loue.

The Gospell.

Luk. xvii



IEsus toke vnto hym the. xii. and sayde vnto them: beholde, we goe vp to Ierusalem, and all shalbe fulfylled that are written by the prophetes of the sonne of man. For he shall be delyuered vnto the Gentiles, and shall be mocked, and despitefullye intreated, and spitted on. And when they haue scourged hym, they wyll put hym to death, and the thirde daye he shall ryse agayne. And they vnderstode none of these thynges. And this saying was hid frō them, so that thei perceiued not the thinges whiche were spoken. And it came to passe, that as he was come nigh to Hiericho, a certain blynd man sate by the hye way syde, beggyng. And when he heard the people passe by, he asked what it mente. And they sayd vnto hym, that Iesus of Nazareth passed by. And he cried saying: Iesu thou sonne of Dauid, haue mercye on me. And they whiche wente beefore, rebuked hym, that he should holde his peace. But he cried so muche the more: thou

thou sõne of Dauid haue mercy on me. And Jesus stode still, & commaunded hym to be broughte vnto hym. And whē he was come nere, he asked him, saying: what wilt thou that I doe vnto thee? & he sayd: lorde, that I might receiue my syghte. And Jesus said vnto him: receiue thy sighte, thy fayth hath saued thee. And immediatly he receiued his sight, and folowed hym prayling god. And all the people when they sawe it, gaue prayse vnto God.

The first day of Lent.

The Collect.

ALmighty & euerlasting god, which hatest nothing that thou hast made, & doest forgeue the sinnes of all them that be penitent: Create and make in vs new & contrite heartes, that we worthely lamētyng our synnes, and knowledging our wretchednes, may obtain of thee, the God of all mercy, perfecte remission and forgeuenesse, through Jesus Christe.

The Epistle.

TUrne you vnto me with all youre heartes, Ioel.ii.
with fastyng, weppyng and mournyng: rente youre heartes and not your clothes. Turne you vnto the Lord youre God, for he is gracious and mercifull, longe sufferynge, and of greate compassion, and readye to pardon wickednesse. Then (no doubte) he also shall turne and forgeue: and after his chastenyng, he shall let your encrease remayne for meate and drynke offerynges vnto the Lorde youre God. Blowe out with the trompet in Sion, proclayme a fastynge, call the congregacion, and gather the people together: warne the congregacion, gather the Elders, bryng the chyldren and suckelynges together. Lette the bridegrome goe forth of his chaumber, and the bryde out of her closet. Lette the priestes serue the Lorde betwene the Porche and the alter, weppyng and saying: be fauourable, O Lorde, be fauourable vnto thy people: lette not thyne heritage bee broughte to suche confusion, leste the

heathen be Lordes thereof. wherfore should they saye among the heathen: where is now their God?

The Gospell.

Math. vi. When ye faste, be not sad as the hipocrites are: for they disfigure their faces that it maye appeare vnto men how that they fast. Verely I saye vnto you, they haue their rewarde. But thou, when thou fastest, anoynte thyne head, and washe thy face, that it appeare not vnto men howe thou fastest, but vnto thy father which is in secrete: & thi father which seeth in secrete, shal rewarde thee openlye. Laye not vp for your selues treasure vpon earth, where the rust & mothe doeth corrupt, and where theues breake through & steale. But laye vp for you treasures in heauen, where nether rust nor mothe doeth corrupt, & where theues doe not breake through nor steale. For where your treasure is, there will your heartes be also.

The first Sunday in Lent.

The Collect.

O Lorde, which for our sake diddest fast fortie daies & forty nightes: Geue vs grace to vse such abstinence, that oure flesshe beeyng subdued to the spirite, we maye euer obeye thy godly motions, in ryghteousnes and true holynesse, to thy honoure and glorye: whiche lyuest and reignest. &c.

The Epistle.

ii. Cor. vi. We as helpers exhorte you, that ye receyue not the grace of God in vayne. For he sayeth: I haue hearde thee in a tyme accepted, and in the daye of saluacion haue I succoured thee. Beholde, nowe is that accepted tyme: beholde, now is that daye of saluacio. Let vs geue none occasion of euil, that in our office be found no faulte: but in all thinges let vs behaue our selues as the ministers of God: in muche pacience,

cience, in afflictiõs, in necessities, in anguishes, in stripes, in prisonmentes, in strifes, in labours, in watchinges, in fastinges, in purenes, in knowledge, in longe sufferynge, in kindnes, in the holye ghoste, in loue vnfayned, in the worde of trueth, in the power of God: by the armour of righteousnes of the ryght hand & of the lefte: by honour and dishonour: by euill report & good reporte: as deceyuers, & yet true: as vnknowen, & yet knowen: as dying, & beholde we liue: as chastened, & not killed: as sorowyng, and yet alwaye mery: as poore, & yet make manye riche: as hauing nothing, and yet possessinge all thinges.

The Gospell.



When was Jesus led awaye of the spirite into wildernesse, to be tempted of the deuyll. And when he had fasted fortie dayes and fortie nightes, he was at the last an hungred. And whē the tempter came to him, he said: if thou be the sonne of God, commaunde that these stones bee made bread. But he aunswered & said: it is written, man shall not liue by bread only, but by euery worde that procedeth out of the mouth of God. Then the deuill taketh hym vp into the holy citie, & setteth hym on a pinacle of the temple, and sayth vnto hym: if thou be the sonne of God, cast thy selfe down headlong. For it is written, he shall geue his Angels charge ouer thee, and with their handes they shall holde thee vp, leste at anye tyme thou dashe thy fote against a stone. And Jesus said vnto him: it is written againe: Thou shalt not tempt the lorde thy God. Again the deuill taketh him vp into an exceading hyghe mountayne, & shewed hym all the kyngdomes of the worlde, and the glory of them, & sayth vnto hym: all these wyll I geue thee, yf thou wilt fall down & worshipme. Then sayeth Jesus vnto hym: Auoyde Sathan, for it is written: Thou shalt worship the lord thy God, and him only shalt thou serue. Then the deuil leaueth him: & beholde, the Angels came and ministred vnto hym. math. iiii

¶ The

The second Sunday.

The Collecte.

ALmightie God, whiche doest see that we haue no power of our selues to helpe oure selues: kepe thou vs both outwardly in our bodies, and inwardlye in our soules, that we maye be defended from all aduersities whiche may happen to the body, and from all euyll thoughtes, whiche maye assaulte and hurte the soule: through Jesus Christe. &c.

The Epistle.

i.thes.iiij

WE beseche you brethren, and exhorte you by the lord Jesus, that ye encrease more & more, euen as ye haue receyued of vs, how ye ought to walke, and to please god. For ye know what cõmaundemẽtes we gaue you by our Lorde Jesus Christe. For this is the wyll of God, euen your holines: that ye should abstayne from fornicaciõ, and that euery one of you should knowe howe to kepe his vessell in holines and honour, and not in the lust of concupiscence, as doe the Heathen, whiche knowe not God: that no man oppresse and defraude his brother in bargayning, because that the lorde is the auenger of all suche thinges, as we tolde you before, and testified. For God hath not called vs vnto vnclennes, but vnto holines. He therfore that despiseth, despyseth not manne, but God whiche hath sent his holy spirite among you.

The Gospell.

Math.xv

JEsus went thence, and departed into the coastes of Tyre and Sidõ: and beholde, a woman of Canaan (whiche came out of the same coastes) cried vnto hym, sayinge: haue mercy on me, O lorde, thou sonne of Dauid. My doughter is piteously vexed with a deuil. But he aunswered her nothing at al. And his disciples came and besought hym, sayinge: sende her away, for she cryeth after vs. But he aunswered, & said:

I am

I am not sente but to the loste sheepe of the house of Israel. Then came she and worshipped hym, saying: Lord helpe me. He answered and sayd: it is not mete to take the childrens bread, and cast it to dogges. She answered & saied: trueth Lord, for the dogges eate of the crummes whiche fall from their maisters table. Then Jesus answered and said vnto her: O woman, great is thy faith: be it vnto thee, euē as thou wilt. And her doughter was made whole, euen the same time.

The thirde Sunday.

The Collecte.

WE beseche thee almighty god, loke vpō the hearty desires of thy humble seruauntes: & stretche forth the right hande of thy maiestie, to be our defence against all our enemies: through Jesus Christ our lorde.

The Epistle.

BE you the followers of God as dere chyldren, & walke in loue euen as Christe loued vs, & gaue hym selfe for vs an offeryng and a sacrifice of a swete sauoure to God. As for fornication, and all vnclennesse, or couetousnes, let it not be once named among you, as it becommeth Sainctes: or fylthinesse, or foolyshe talkynge, or iestynge, whiche are not comely, but rather geuyng of thankes. For this ye knowe, that no whoremonger, eyther vncleane persone, or couetous persone (whiche is a worshipper of ymages) hath anye inheritaunce in the kyngdome of Christe and of GOD. Let no man deceiue you with vayne woordes: For because of suche thynges, cometh the wrath of God vpon the chyldren of disobedience. Be not ye therefore companions of them. Ye were somtymes darkenes, but nowe are ye lyght in the Lord: walke as chyldren of lyght, for the fruyte of the spirite consisteth in all goodnes, & righteousnes, & trueth. Accept that whiche is pleasing vnto the Lorde, and haue no felowshyp with the vnfruitefull woorkes of darkenes, but rather rebuke them. For it is a Eph. v.

shame

shame euen to name those thynges, whiche are done of them in secrete: but all thynges when they are brought forth by the light, are manifest. For whatsoeuer is manifest, the same is light: wherfore he sayeth: awake thou that slepest, and stande vp from death, and Christe shall geue thee light.

The Gospell.

Luke.xi. IEsus was castyng out a deuill that was dumme. And when he had caste oute the deuyll, the dumme spake, and the people wondered. But some of them sayde: he casteth out deuyls throughe Beelzebub the chiefe of the deuils. And other tempted hym, and required of him a signe from heauen. But he knowyng their thoughtes, sayde vnto them: Euery kyngdome deuyded agaynst it selfe, is desolate: and one house doeth fall vpon another. If Sathan also bee deuyded agaynste hymselfe, howe shall his kyngdome endure: Because ye saye I caste out deuyls through Beelzebub: If I by the helpe of Beelzebub cast out deuils, by whose helpe doe your children cast them out: Therefore shall they be youre iudges. But yf I with the fynger of God cast out deuils, no doubt the kingdō of god is come vpō you. When a strōg man armed watcheth his house, the thinges that he possesseth are in peace. But when a strōger then he cometh vpon him, and ouercometh him: he taketh from him all his harnes (wherein he trusted) and deuideth hys goodes. He that is not with me, is against me. And he that gathereth not with me, scattereth abroade. whē the vncleane spirite is gone out of a man, he walketh through drie places seekynge reste. And whē he findeth none, he saieth: I will returne agayn into my house whence I came out. And when he cometh, he fyndeth it swepte & garnysshed. Then goeth he & taketh to him seuen other spirites worse then himself, and they enter in and dwell there. And the ende of that man is worse then the beginning. And it fortuned that as he

spake

ſpake theſe thinges, a certayne woman of the company lyft vp her voyce, & ſayd vnto him: happy is the wombe that bare thee, and the pappes whiche gaue thee ſucke. But he ſayde: yea, happy are they that heare the worde of God and kepe it.

The fourth Sunday.

The Collecte.

Graunte we beſeche thee almyghtye God, that we whiche for our euill dedes are worthely puniſhed: by the comforte of thy grace maye mercifully be relieued: through our Lorde Jeſus Chriſt.

The Epiſtle.

Tell me (ye that deſire to bee vnder the lawe) doe ye not heare of the lawe? for it is writtē that Abrahā had two ſonnes: the one by a bondmayde, the other by a freewoman. Yea, and he whiche was borne of the bondwoman, was borne after the fleſhe: but he whiche was borne of the freewomā, was borne by promes: whiche thinges are ſpoken by an allegory: For theſe are two Teſtamentes, the one from the mount Sina whiche gendreth vnto bōdage, whiche is Agar: For moūt Sina is Agar in Arabia, & bordreth vpon the citie, whiche is now called Jeruſalem, & is in bondage with her chyldren. But Jeruſalem, whiche is aboue, is free, whiche is the mother of vs all. For it is wrytten: Reioyce thou barren that beareſt no chyldrē: breake foorth and crye, thou that traueyleſt not: For the deſolate hath many mo chyldren then ſhe whiche hath an huſbande. Brethren, we are after Jſaac the chyldren of promes. But as then he that was borne after the fleſhe, perſecuted hym that was borne after the ſpirite: Euē ſo is it nowe. Neuertheleſſe, what ſaieth the ſcripture? put away the bondwoman & her ſōne. For the ſōne of the bōdwomā ſhal not be heire with the ſonne of the freewoman: So then brethren, we

Gala. iiii.

are

are not childrē of the bond womā, but of the free womā.

The Gospell.

Iohn. vi. IEsus departed ouer the sea of Galile, whiche is the Sea of Tiberias, and a great multitude followed hym, because they sawe hys miracles whiche he did on them that were diseased. And Jesus wente vp into a mountaine, & there he sate with his disciples. And Easter, a feast of the Jewes, was nie. When Jesus then lifte vp his eies, & sawe a great cōpany come vnto him, he said vnto Philip: whēce shall we bie bread that these maye eate? This he saied to proue him, for he him selfe knew what he woulde doe. Philip answered him: two hundreth penieworth of bread, are not sufficient for thē, that euery man may take a litle. One of his disciples (Andrew, Simō Peters brother) saith vnto him: There is a lad which hath fyue barley loues, & two fysshes, but what are thei amōg so many? And Jesus said: make the people sit downe. There was muche grasse in the place: so the men sate downe, in numbre aboute fyue thousand. And Jesus toke ỹ bread, & when he had geuen thankes, he gaue to the Disciples, & the Disciples to thē that were set downe, & likewise of the fysshes almuch as they would. When they had eaten ynough, he said vnto his disciples: gather vp the broken meate which remaineth, that nothing be lost. And thei gathered it together & filled. xii. baskets with the brokē meat of the fiue barley loaues: which broken meate remained vnto thē that had eaten. Then those men (when they had seen the miracle that Jesus dyd) sayde: this is of a trueth the same prophete that should come into the worlde.

The fifth Sunday.

The Collecte.

WE beseche thee almightie God, mercifully to loke vpon thy people: that by thy great goodnes they may bee gouerned and preserued euermore bothe in body and soule: through Jesus Christ our Lorde.

The

The Epistle.

CHrist being an hye Priest of good thynges to come, came by a greater & a more perfecte tabernacle, not made with handes, that is to saye, not of this buildyng, neyther by the bloud of Goates and Calues, but by his owne bloud he entered in once into the holy place, and found eternall redempcion. For if the bloud of Oxen & of Goates, & the asshes of a yong kowe, when it was sprinkled, purifieth the vncleane as touchyng the purifying of the flesshe: howe muche more shall the bloud of Christe (whiche throughe the eternall spirite, offered hym selfe without spotte to God) purge your cõscience from dead workes, for to serue the liuing God? And for this cause he is the mediatour of the new testament, that through death, whiche chaunced for the redempcion of those transgressions that were vnder the first testament, they whiche are called, myght receiue the promes of eternall inheritaunce. Hebr. ix.

The Gospell.

WHiche of you can rebuke me of sinne? If I saye the trueth, why doe ye not beleue me? He that is of God, heareth Gods wordes: Ye therfore heare them not, because ye are not of God. Then answered the Iewes, and sayd vnto hym: saye we not well that thou art a Samaritane, & hast ỳ deuil? Iesus answered: I haue not the deuil: but I honour my father, & ye haue dishonoured me. I seke not myne owne prayse: there is one that seketh & iudgeth. Verely, verely, I say vnto you yf a man kepe my saying, he shal neuer see death. Then sayde the Iewes vnto him: nowe knowe we that thou hast the deuyll. Abraham is dead, & the Prophetes, and thou sayest: yf a man kepe my saying he shall neuer taste of death. Arte thou greater then oure father Abraham whiche is dead? And the Prophetes are dead: whõ makest thou thy selfe? Iesus answered: If I honor my self, myne Iohn. viii

myne honor is nothyng: it is my father that honoureth me, whiche you saye is your God, & yet ye haue not knowē hym, but I know him: And if I say I know him not I shalbe a lyer lyke vnto you. But I know he him & kepe his sayinge. Youre father Abrahām was glad to see my daye: & he sawe it and reioyced. Then sayde the Iewes vnto hym. Thou arte not yet fyftie yere olde, and hast thou seen Abrahām? Iesus said vnto thē: Verely verely I saye vnto you: ere Abraham was borne, I am. Then toke they vp stones to cast at him: but Iesus hyde hym selfe, and went out of the temple.

The Sunday next before Easter.

The Collect.

ALmighty and euerlasting God, which of thy tender loue towardes man, hast sent oure sauioure Iesus Christ to take vpon hym our flesshe, & to suffre death vpon the Crosse, that all mankynde shoulde followe the example of his great humilitie: mercifully graunte, that we both followe the example of his pacience, & bee made partakers of his resurrection: thorowe the same Iesus Christ our Lorde.

The Epistle.

philip. ii.

LEt the same mynde be in you, that was also in Christe Iesu: whiche when he was in the shape of God, thought it no robbery to bee equall with God: neuertheles he made himself of no reputatiō, taking on him the shape of a seruaunt, and became lyke vnto man, & was founde in his apparel as a man. He humbled himself, & became obedient to the death, euē the death of the crosse. Wherefore God hath also exalted him on high, and geue him a name which is aboue all names: that in the name of Iesus, euery knee should bowe, both of thinges in heauē, & thinges in earth, & thinges vnder the earth: and that all tongues should confesse, that Iesus Christ is the Lord, vnto the prayse of God the father.

The

The Gospell.

Matthew xxvi.

AND it came to passe, when Jesus had finished at these sayinges, he sayd vnto hys disciples, ye knowe that after two dayes shalbe Easter, and the sonne of man shalbe deliuered ouer to be crucifyed. Then assembled together the chiefe Priestes, and the Scribes, and the Elders of the people, vnto the palace of the high Priest (which was called Cayphas) and helde a counsell that they myght take Jesus by subtelte, and kil hym. But they sayd: not on the holy day, lest there bee an vproare amonge the people. When Jesus was in Bethanye in the house of Symon the Leper, there came vnto hym a woman hauinge an Alabaster boxe of precious oyntemente, & powred it on his head, as he sate at the boarde. But when his disciples sawe it, they hadde indygnation, saying: whereto serueth this waste? This oyntemente myghte haue been well solde, and geuen to the poore. When Jesus vnderstode that, he said vnto them: why trouble ye the womã? for she hath wrought a good worke vpon me. For ye haue the poore alwayes with you, but me ye shal not haue alwayes. And in that she hath cast thys ointment on my body, she did it to burye me. Verely I saye vnto you: wheresoeuer thys Gospell shalbe preached in al the world, there shal also thys be tolde that she hath done for a memoryall of her. Then one of the twelue (which was called Judas Iscarioth) went vnto the chief Priestes, & sayd vnto thē: what will ye geue me, and I wyl deliuer him vnto you? And they appointed vnto him .xxx. pieces of syluer. And frō that tyme forth, he sought opportunitie to betraye him. The fyrste daye of swete bread, the disciples came to Jesus, saying to him: where wilt thou that we prepare for the, to eate the Passeouer? And he sayed: Goe into the citie to suche a man, & say vnto him: the Maister sayeth my tyme is at hand, I wil kepe my Easter by thee with my disciples. And the disciples did as Jesus had appointed

them and they made ready the Passeouer. ¶ When the euen was come, he sate down with the .xii. And as they did eate, he sayd: Verely I say vnto you, that one of you shal betray me. And they were exceding sorowfull, and began euerye one of them to say vnto hym: lorde, is it I? He aunswered and sayd: he that dippeth his hand with me in the dysshe, the same shall betray me. The sonne of man truly goeth, as it is written of him: but woe vnto that man by whō the sonne of man is betrayed. It had been good for that man, yf he had not been borne. Then Judas, which betrayed him, answered & sayed: Maister, is it I? He sayd vnto him: thou hast said. And whē they were eating, Jesus toke bread, and when he had geuen thankes, he brake it and gaue it to the disciples, & sayd: Take, eate, this is my body. And he toke the cup, and thāked, and gaue it to them, saying: drinke ye al of this: For this is my bloud (which is of the new Testament) that is shed for many for the remission of sinnes. But I saye vnto you: I will not drinke hencefoorth of thys fruite of the vine tree, vntil the day when I shall drinke it newe with you, in my fathers kyngdome. And when they had sayd grace, they went out vnto mount Oliuete. Then sayd Jesus vnto them: all ye shal be offended because of me this night. For it is written: I wyll smyte the shepeherd, and the shepe of the flocke shall be scattered abroade: but after I am rysen agayne, I wyll goe before you into Galile. Peter aunswered, and sayd vnto him: though al men be offended because of thee, yet wyl I not be offēded. Jesus sayd vnto him: verely I say vnto thee, that in this same night, before the Cocke krow, thou shalt denye me thryse. Peter sayd vnto hym: yea, thoughe I should dye with thee, yet wyll I not denye thee: lykewyse also sayed all the disciples. Then came Jesus with them vnto a farme place (whiche is called Gethsemane) and sayd vnto the disciples. Sitte ye here whyle I goe & pray yonder. And he toke with him Peter, and the two sonnes of Zebede, and began to waxe

sorowfull

sorowful & heauy. Then said Jesus vnto thē. My soule is heauy euen vnto the death. Tarye ye here & watche with me. And he went a litle farther, & fell flat on hys face, and prayed, saying: O my father, if it bee possible, let this cup passe from me: neuertheles, not as I wil, but as thou wilt. And he came vnto the disciples, & founde thē aslepe, & said vnto Peter: what, could ye not watch with me one houre? watche and pray that ye enter not into temptacion: the spirite is willynge, but the flesshe is weake. He went away once agayne and prayed, saying: O my father, if this cup may not passe away from me excepte I drinke of it, thy will be fulfilled: & he came and found thē aslepe agayne, for theyr eyes wer heauy. And he left them, and went agayn & prayed the thirde tyme, saying thesame wordes. Then cometh he to hys disciples, & said vnto them: slepe on now and take your rest. Behold, the houre is at hand, and the sonne of mā is betrayed into the handes of sinners. Ryse, let vs bee going: behold, he is at hand that doth betray me. While he yet spake: loe, Judas one of the noumbre of the .xii. came, and with him a great multitude with swordes and staues, sent from the chief Priestes & Elders of the people. But he that betraied him, gaue thē a token, saying: whomsoeuer I kisse, thesame is he, holde him faste. And forthwith he came to Jesus, & said: hayle Maister, and kissed him. And Jesus sayd vnto him: frend, wherfore art thou come? Then came they & layd handes on Jesus, and toke him. And behold, one of them that wer with Jesus, stretched oute hys hande and drewe hys sworde, and stroke a seruaunt of the hye Priest, & smote of his eare. Then sayd Jesus vnto hym: putte vp thy sworde into the sheath, for al they that take the sworde, shall perysshe with the sworde. Thinkest thou that I cannot now pray to my father, & he shall geue me, euen now, more then .xii. legions of Aungels? But how then shall the scriptures be fulfilled? For thus must it be. In thatsame houre said Jesus to the multitude: ye be come

out as it were to a theefe with swordes and staues, for to take me. I sate daily with you teaching in the tẽple, and ye toke me not. But all this is done that the scriptures of the prophetes might be fulfilled. Then all the disciples forsoke hym & fled. And they toke Jesus & led him to Cayphas the hie priest, where the Scribes & the Elders were assembled. But Peter folowed him afarre of vnto the hye Priestes palace, & wente in, & sate with the seruauntes to see the end. The chief priestes and elders, & al the coũsel, sought false witnes agaynst Jesus (for to put him to death) but found none: yea, whẽ many false witnesses came, yet found they none. At the last came. ii. false witnesses, & sayd: This felow sayd: I am able to destroy the temple of god, & to build it agayn in three daies. And the chief Priest arose, & sayd vnto him: answerest thou nothing: why do these beare witnes agaynst thee: But Jesus held hys peace. And the chiefe Priest answered, & said vnto him. I charge thee by the liuing god, that thou tel vs, whether thou be Christ the sonne of god. Jesus said vnto him: thou hast sayd: Neuertheles I say vnto you, herafter shal ye see the sõne of man sittyng on the righte hande of power, and comming in the cloudes of the skye. Then the hie priest rent his clothes, saying: he hathe spoken blasphemie, what nede we of any more witnesses: Behold, nowe ye haue heard his blasphemy, what thinke ye: They answered, and said: he is worthy to dye. Then did they spit in his face, and buffeted him with fistes. And other smote him on the face with the palme of their handes, saying: tell vs thou Christe, who is he that smote thee: Peter sate without in the courte, & a damosell came to him, saying: thou also wast with Jesus of Galile: but he denyed before thẽ al, saying: I wote not what thou sayst. whẽ he was gone out into the porche, another wench saw him, & said vnto thẽ that were there: This felowe was also with Jesus of Nazareth. And agayne he denyed with an othe, saying: I doe not know the man. After a while

came

came vnto him thei that stode by, and said vnto Peter: surely thou art euē one of thē, for thy speach bewrayeth the. Then began he to curse & to sweare, that he knew not the man. And immediately the Cocke krewe: And Peter remembred the word of Jesu, which saied vnto him: before the cocke krow, thou shalt denie me thrise: and he went out and wept bitterly. whē the morning was come al the chiefe priestes and Elders of the people helde a counsel against Jesus, to put him to death, and brought him bound, and deliuered him vnto Pontius Pilate the deputie. Then Judas (whych had betrayed hym) seeyng that he was condemned, repented hymselfe, and brought agayne the .xxx. plates of siluer to the chiefe priestes and Elders, saying: I haue sinned betraying the innocent bloud. And they saied: what is that to vs? See thou to that. And he cast down the syluer plates in the temple, and departed, and went and hanged hymselfe. And the chiefe priestes toke the syluer plates, and sayd: It is not lawfull for to put them into the treasure, because it is the price of bloude. And they toke counsayle, and bought with them a potters fielde to bury straungers in. wherfore the fielde is called Acheldema, that is, the field of bloude, vntyll thys daye. Then was fulfylled that which was spoken by Jeremie the Prophete, saying: and thei toke .xxx. siluer plates, the price of him that was valued, whome they bought of the children of Israel, and gaue them for the potters field, as the Lord appointed me. Jesus stoode before the deputie, & the deputie asked him saying: Art thou the king of the Jewes? Jesus said vnto him: thou saiest. And when he was accused of the chief prestes & elders, he answered nothing. Then said Pilate vnto hym: hearest thou not how many wytnesses they laye agaynst thee? and he answered him to neuer a word: insomuch that the deputye merueyled greatly. At that feast, the deputie was wont to delyuer vnto ỹ people a prisoner whō thei would desyre. He had thē a notable

prisoner called Barrabas. Therfore whē thei were gathered together, pilate said: whether wil ye ỹ I giue loce vnto you Barrabas, or Jesus which is called Chryst: For he knew I for enuy thei had deliuered him. When he was set down to geue iudgement, his wife sēt vnto him, saying: haue thou nothig to do with that iust mā. For I haue suffred this day many thinges in mi slepe, because of hī. But the chief prestes & elders perswaded the people that they should aske Barrabas, & destroy Jesus. The deputie answered, and said vnto thē: whether of the twain wil ye that I let loce vnto you: Thei said, Barrabas. Pilate said vnto thē: what shal I doe thē with Jesus, which is called chryst: Thei al said vnto him: let hī be crucified. The deputie said: what euyl hath he done: but thei cried more saying, let him be crucified. When Pylate saw ỹ he could preuaile nothyng, but that more bulynes was made, he toke water, and washed his handes before the people, saying, I am innocent of the bloud of this iust person, see ye. Then aūswered al the people, & saied, his blud be on vs and on our children. Then let he Barrabas loce vnto them & scourged Jesus, and delyuered him to be crucified. Thē the souldiours of the deputie toke Jesus into the common hal, and gathered vnto him al the companye: and the stripped him, and put on him a purple robe, & platted a crown of thornes, and put it vpō his head, and a rede in his right hād, and bowed the knee before him, & mocked him, saying: haile king of the Jewes: and whē thei had spyt vpō hym, they toke the rede & smote him on the head. And after that they had mocked hym, they toke the robe of him again, & put his owne raimēt on him & led hym away to crucifie him. And as they came out, thei found a mā of Cirene (named Simō) him thei compelled to beare his crosse. And thei came vnto the place which is called Golgotha, ỹ is to saye (a place of dead mens sculles) & gaue him vineger mingled with gall to drinke: and whē he had tasted therof, he would not drinke.

When

when they had crucified hym, they parted his garmentes, and did cast lottes, that it myghte be fulfilled whiche was spoken by the Prophete: They parted my garmentes among them, and vpon my vesture dyd they cast lottes. And they sate and watched hym there, and sette vp ouer hys heade the cause of his death wrytten. This is Jesus the kynge of the Jewes. Then were there two theues crucified with hym, one on the ryghte hande, and an other on the lefte. They that passed by, reuyled hym, wagging theyr heades, and sayinge: thou that destroyedst the temple of God, and didst build it in three dayes, saue thy selfe. If thou be the sonne of God come downe from the crosse. Lykewise also the high Priestes mocking him with the Scribes and elders, sayd: he saued other, himselfe he cannot saue. If he be the kyng of Israel, let hym nowe come downe from the crosse, and we wil beleue him. He trusted in god, let him deliuer him now, yf he wyll haue him: for he sayd, I am the sonne of God. The theues also whiche were crucifyed with him, caste the same in his teeth. From the syxth houre was there darknes ouer all the lande, vntyll the nynth houre. And aboute the nynth houre, Jesus cryed with a loude voyce, sayinge, Ely, Ely, lamasabathany: that is to say: my God, my God, why hast thou forsaken me? Some of them that stode there, when they hearde that, sayed: This man calleth for Helias. And streightwaye one of them ranne and toke a sponge, & when he had fylled it full of vineger, he putte it on a rede, and gaue hym to drynke. Other sayd: lette be, lette vs see whether Helias wyl come & delyuer hym Jesus when he had cryed agayne with a loud voyce, yelded vp the ghoste. And beholde, the vayle of the temple did rent in .ii. partes, from the top to the botome, and the earth did quake & the stones rent, and graues dyd open, and many bodies of sainctes, whiche slepte, arose and went out of the graues after hys resurrection, and came into the holy citie, and appeared vnto many. When the Centurion, and they that were with hym watchynge Jesus, sawe the earthquake, and those thynges whiche happened,

they feared greatly, sayinge: Trulye thys was the sonne of God. And manye weomen were there (beholdynge hym a farre of) whyche folowed Jesus from Galile, ministrynge vnto him: Emonge which was Mary Magdalene, & Mary the mother of James and Joses, and the mother of Zebedes chyldren.

Monday before Easter.

The Epistle.

Esai. lxiij

WHat is he this that cummeth from Edom, with redde colored clothes of Bosra (whiche is so costly cloth) and cummeth in so mightely with all his strength? I am he that teacheth rygh teousnesse, and am of power to helpe. Wherefore then is thy clothynge redde, and thy rayment lyke hys that treadeth in the wyne presse? I haue troden the presse my selfe alone, and of all people there is not one with me. Thus wyll I treade downe myne enemies in my wrath, and set my feete vpon them in myne indignacion: And their bloud shall besprynge my clothes, and so wyll I stayne all my rayment. For the day of vengeaunce is assigned in my heart, and the yeare when my people shalbe delyuered is come. I loked aboute me, and there was no man to helpe me any helpe. I merueyled that no man helde me vp. Then I helde me by myne owne arme, and my feruentnesse sustayned me. And thus wyll I treade downe the people in my wrathe, and bath them in my displeasure, and vpon the earth wyll I laye their strengthe. I wyll declare the goodnes of the Lorde, yea and the prayse of the Lorde for all that he hath geuen vs, for the greate good that he hathe done for Israell, whyche he hath geuen them of hys owne fauor, and accordyng to the multitude of hys louyng kindnesse. For he sayde: these no doubte are my people, and no mynkyng chyldren, and so he was their sauioure. In their troubles he was also troubled wyth them, and the Aungell that went furth from hys presence, delyuered them. Of verye loue and tyndernesse that he hadde vnto them, he

redemed

redeined them. He hath borne them and caryed them vp, euer sence the Worlde began: But after they prouoked hym to wrath and vexed hys holye mynde, he was theyr enemye and foughte agaynste them hymselfe. Yet remembred Israell the olde tyme of Moses and hys people, sayinge: Where is he that brought them from the water of the sea: wyth them that fede hys shepe: Where is he that hathe geuen hys holye spirite amonge them: he led them by the ryghte hande of Moses, wyth hys glorious arme: deuidynge the water before them (wherby he gate himselfe an euerlastinge name:) he led the in the depe, as an horse is led in the plaine, that they shoulde not stumble, as a tame beast goeth in the fielde: and the breath geuen of God, geueth hym rest. Thus (O God) hast thou led thy people, to make thy selfe a glorious name wythall. Loke downe then from heauen, and beholde the dwellynge place of thy sanctuary, and thy glorye. Howe is it that thy gelousye, thy strengthe, the multitude of thy mercyes, and thy louynge kyndnes, wyll not be intreated of vs: yet art thou our father. For Abraham knoweth vs not, neyther is Israell acquaynted wyth vs: But thou Lorde arte oure father and redemer, and thy name is euerlastynge. O Lorde, Wherefore haste thou led vs oute of thy waye: Wherefore hathe thou hardened oure heartes that We feare thee not. Be at one wyth vs agayne for thy seruauntes sake, and for the generacion of thyne heritage. Thy people haue had but a lytle of thy Sanctuarye in possession: for oure enemies haue troden downe the holye place. And We were thyne from the begynnyng, when thou waste not theyr Lorde, for they haue not called vpon thy name.

The Gospell.

AFter two dayes was Easter, and the dayes of swete breade. And the hie preestes and the Scribes soughte howe they myght take hym by crafte, and putte hym to death. But they sayde: not in the feaste daye lest anye bulynes aryse amonge the people. And when he was in Bethany *Mar. xiiij.*

thany in the house of Simon the leper, euen as he sate at meate, there came a woman hauynge an Alabaster box of oyntmente, called Narde, that was pure and costlye: and she brake the box and powred it vpon hys heade. And there were some that were not content wythin themselues, and sayed: what neded thys waste of oyntmente? for it myghte haue been solde for more then three hondreth pence, and haue been geuen vnto the poore. And they grudged agaynste her. And Jesus sayd: let her alone, why troublye ye her? She hath done a good woorke on me: for ye haue poore wyth you alwayes, and whensoeuer ye wyl ye maye doe them good: but me haue ye not alwayes. She hath done that she coulde, she came aforehande to annoynte my body to the buryinge. Verelye I saye vnto you, wheresoeuer thys Gospell shall bee preached throughoute the whole worlde, thys also that she hath done, shalbe rehearsed in remembraunce of her. And Judas Iscarioth one of the twelue wente awaye vnto the hie Priestes to betraye hym vnto them: when they, hearde that, they were glad, and promised that they would geue him money. And he sought howe he myghte conuenyently betraye hym. And the fyrste daye of swete breade (when they offered the Passeouer) hys disciples sayd vnto hym: where wylt thou that we goe and prepare that thou mayst eate the Passeouer? And he sente furth two of hys disciples, and sayd vnto them: goe ye vnto the citie, and there shall mete you a man bearynge a pytcher of water, folowe hym. And whethersoeuer he goeth in, saye ye vnto the good man of the house, the mayster sayeth, where is the geast chaumber, where I shall eate the Passeouer wyth my disciples? And he wyll shewe you a great parlor paued and prepared, there make readye for vs. And hys disciples wente furthe, and came into the citie, and founde as he had sayd vnto them: and they made ready the Passeouer. And when it was nowe euentide, he came with the twelue. And as they sate at borde and dyd eate, Jesus sayd: verely I saye vnto you, one of you (that eateth with me) shall betraye me. And they began to be sorye, and to saye to hym

one

one by one: is it I? & an other said: is it I? he answered and said vnto them: it is one of the .xii. euen he that dippeth with me in the platter. The sonne of mā truely goeth as it is written of hym, but woe vnto that man by whom the sonne of man is betrayed: good were it for that man, if he had neuer been borne. And as they dyd eate, Jesus toke bread, & when he had geuen thankes, he brake it, & gaue to thē, & said: Take, eate, this is my body. And he toke the cup, & when he had geuen thankes, he toke it to thē, & they al dranke of it. And he said vnto thē: This is my bloud of the new testament, whiche is shed for many. Verely I say vnto you: I will drinke no more of the fruite of the vine, vntil that day y I drinke it new in the kingdom of god. And when they had said grace, they went out to the mounte Oliuete. And Jesus sayth vnto thē: al ye shalbe offended because of me this night. For it is written. I wil smite the shepeheard, and the shepe shalbe scatered: but after that I am risē again, I wil goe into Galile before you. Peter said vnto him: & though al men be offended, yet wil not I. And Jesus sayeth vnto him: verely I say vnto thee, that thys day euen in this nighte, before the Cocke krowe twise thou shalt deny me three times. But he spake more vehemētly: no, if I should dye with thee, I wil not deny thee: Like wyse also sayed they all. And they came into a place which was named Gethsemany, and he sayd to his disciples: sytte ye here whyle I goe aside and praye. And he taketh with him Peter, and James, & Johu, and beegan to ware abashed and to be in an agony, and sayd vnto them. My soule is heauy euē vnto the death: tary ye here and watche. And he went furth a little, and fell down flat on the ground and prayed, that if it were possible, the houre might passe from him. And he said: Abba father, al thynges are possible vnto thee, take away this cuppe from me: neuertheless, not as I wil, but that thou wilt be done. And he came and found them sleping, and sayeth to Peter: Symon, slepest thou? Couldest

not

not thou watche one houre? watche ye and praye, leste ye entre into tẽptacion: the spirite truely is ready, but the flesshe is weake. And agayne he went aside & prayed, and spake the same woordes. And he returned and found them asslepe again, for their yes were heauy, neyther wist they what to answere him. And he came the third time and sayed vnto them: slepe hence furth and take your ease, it is inough. The houre is come: behold the sonne of man is betrayed into the hãdes of sinners. Ryse vp, let vs goe: Loe, he ỳ betraieth me is at hand. And immediately whyle he yet spake, cometh Judas (which was one of the twelue) and wyth him a great noumbre of people with swoordes and staues from the hie prestes and Scribes, and Elders. And he that betraied him, had geuen thẽ a general token, saying: whosoeuer I do kisse, the same is he, take & leade him away warely. And assone as he was come, he goeth streyght way to him, & saieth vnto him: Maister, Maister, and kissed him: and thei laid their handes on him, and toke him. And one of thẽ that stode by, drew out a swoerde, and smote a seruaunt of the hie prestes, and cut of his eare. And Jesus answered, and sayed vnto them: ye be come out as vnto a theefe with swoordes and staues, for to take me: I was daily with you in the tẽple teachig, & ye toke me not: but these thynges come to passe that the scripture shoulde be fulfylled. And they al forsoke him and ran away. And there folowed him a certayn young man clothed in linnen vpon the bare, and the young mẽ caught hym, and he left hys linnẽ garment, and fled from thẽ naked. And they led Jesus away to the high priest of al, & with him came al the hie prestes and the Elders and the Scribes. And Peter folowed him a great way of (euen til he was come into the palace of the hie priest) & he sate with the seruauntes, and warmed himself at ỳ fire. And the hie prestes & al the counsel sought for witnes against Jesu to put hi to deth, & found none: for many bare false witnes against him,

but

but their witnesses agreed not together. And there arose certaine and brought false witnesse agaynste hym, saying: we heard him saye: I will destroye this temple that is made with handes, and within three dayes, I wil build an other made without hãdes. But yet their witnesses agreed not together. And the hie Priest stode vp among thẽ, & asked Jesus, saying: answerest thou nothing: How is it that these beare witnes against thee: But he helde his peace, & answered nothing. Again the hie Priest asked him, & saied vnto him: art thou Chryste the sonne of the blessed: And Jesus sayd: I am. And ye shal see the sonne of man sitting on the ryght hande of power, & cumming in the cloudes of heauen. Then the hie priest rent hys clothes, and saied: what nede we any further of witnesses: ye haue heard blasphemye, what thynke ye: And they all condemned hym to be worthy of death. And some began to spitte at him, and to couer his face, and to beate him with fistes, & to say vnto him: Arede, & the seruauntes buffeted hym on the face. And as Peter was beneath in the palace, there came one of the wenches of the hiest priest, and when she saw Peter warming himselfe, she loked on him, and said: wast not thou also with Jesus of Nazareth: And he denied, saying: I knowe hym not, neither wote I what thou sayest. And he went out into the porche, & the cocke krew. And a damosel) whẽ she saw him) began again to say to thẽ that stode by: this is one of thẽ. And he denied it again. And anone after, theithat stode by, said again vnto Peter: surely thou art one of thẽ, for thou art of Galile, & thy speche agreeth therto. But he begã to curse & to sweare, saying: I know not this man of whom ye speake. And again the cocke krew, & Peter remẽbred the word that Jesus had said vnto him: before the cocke crowe twise, thou shalt denie me three times. And he began to wepe.

Tuelday before Easter.

The Epistle.

The

Esai.l.  He lord god hath opened mine eare, therfore can I not say nay, neither withdraw my self: but I offer my backe vnto the smiters, and my chekes to the nyppers. I turne not my face from shame and spitting, and the lorde God shall helpe me: Therefore shall I not be confounded. I haue hardened my face like a flint stone, for I am sure that I shal not come to confusiō. He is at hand that iustifieth me, who wil then goe to law with me: Let vs stand one agaynste another: if there be any that wil reason with me, let hym come here forth to me. Beholde, the Lorde god standeth by me, what is he thē that can condemne me: loe, they shalbe lyke as an olde cloth, the moth shal eate them vp, Therefore, whoso feareth the lord among you, let him heare the voice of his seruaunt. whoso walketh in darkenes, and no lyghte shyneth vpon him, let hym put his truste in the name of the Lorde, and holde hym vp by hys god: but take hede, ye all kiendle a fyre of the wrath of god, and stire vp the coales: walke on in the glysteryng of youre owne fyre, and in the coales that ye haue kiendled. This cummeth vnto you from my hande, namely that ye shall slepe in sorowe.

The Gospell.

Mat. xv.  ND anone in the dawninge, the hie priestes helde a counsell with the Elders and the Scribes, and the whole congregacion, and bounde Jesus and led him away, and delyuered him to Pilate. And Pilate asked him: art thou the king of the Jewes: and he aunswered, and sayed to hym: thou sayest it. And the hie priestes accused him of many thynges. So Pilate asked him again, saying: aunswerest thou nothyng: Behold how manye thinges they laye to thy charge. Jesus aunswered yet nothyng, so that Pilate merueiled. At that feast Pilate dyd delyuer vnto them a prisoner, whomsoeuer they wouide desyre. And there was one that was named Barrabas, which lay bounde with them that made insurrection:

surrection: he had committed murther. And the people called vnto him, & began to desyre him, that he woulde doe accordinge as he had euer done vnto them. Pilate answered thē, saying: will ye that I let loose vnto you the king of the Jewes? for he knew that the hie priestes had deliuered hym of enuy. But the hie priestes moued ỹ people that he should rather deliuer Barrabas vnto them. Pilate answered agayn, & sayd vnto them: what will ye that I then doe vnto him, whōe ye call the kinge of the Jewes? And thei cried again, crucifie him. Pilate said vnto them: what euill hath he done? And thei cried the more feruently, crucifie him. And so Pilate willinge to contente the people, let loose Barrabas vnto them, and deliuered vp Jesus (whē he had scourged hym) for to be crucified. And the souldiours led him awaye into the common hall, and called together the whole multitude, and they clothed him with purple, and they platted a crowne of thornes, & crowned him withal, & began to salute him: Haile king of the Jewes. And they smote hym on the head with a reede, and did spit vpon hym, & bowed their knees & worshipped him. And when thei had mocked him, thei toke the purple of him, & put hys own cloth: s on him, & led him out to crucifie him. And they compelled one that passed by, called Simō of Syrene (the father of Alexander and Rufus) whiche came out of ỹ field, to beare his crosse. And they brought hym to a place named Golgotha (whiche if a mā interprete, is ỹ place of dead mēs sculles &) thei gaue hym to drinke wine mingled with mirrhe, but he receiued it not. And whē they had crucifyed him, they parted his garmētes, castyng lottes vpōn thē what euery man shoulde take. And it was about the thyrd houre, & thei crucified him. And the title of his cause was writtē. The kinge of the Jewes. And they crucified with him two theues: the one on his right hand, & the other on hys lefte. And the scripture was fulfilled, which sayth: he was counted among the wicked. And they that wēt by, railed on him,

wagging

wagging their heades, & sayinge: A wretche, thou that destroiest the Temple, and buildest it agayne in three dayes, saue thy selfe and come downe from the crosse. Likewyse also mocked him the hie Priestes among thē selues with the Scribes, and sayd: he saued other men, himselfe he cannot saue. Let Christe the king of Israel descende now frō the crosse, that we maye see & beleue. And they that were crucified with him, checked him also. And when the sixth houre was come, darkenes arose ouer al the earth, vntil the ninth houre. And at ỹ ninthe houre, Jesus cried with a loud voyce, sayinge: Eloy, Eloy, lamasabathany: whiche is (if one interpret it) my god, my god, why hast thou forsaken me: And some of them that stode by, when they heard that, sayd: behold, he calleth for Helias. And one ranne & filled a sponge full of vineger, and putte it on a reede, and gaue hym to drinke, saying: let him alone, let vs see whether Helyas will come and take him down. But Jesus cried wyth a loude voyce, and gaue vp the gost. And the vayle of the temple rent in two peces, from the top to the bottome: And when the Centurion (which stode before him) saw that he so cryed, and gaue vp the gost, he said: truly thys man was the sonne of god. There were also women a good way of, beholding him: among whom was Mary Magdalene, and Marye the mother of James the litle, and of Joses, and Mary Salome (which also whē he was in Galile had folowed him: and ministred vnto him) and many other weomen, whiche came vp wyth him to Jerusalem. And now when the euē was come, (because it was the day of preparynge that goeth before the Sabboth) Joseph of the citie of Aramathia a noble counsayloure, which also loked for the kingdome of god, came and went in boldely vnto Pilate, and begged of him the body of Jesu. And Pilate merueiled that he was already dead, and called vnto him the Centurion, and asked of hym whether he had been any whyle dead. And whē he knewe the trueth of the Centuryon,

he

he gaue the bodye to Joseph, and he boughte a lynnen cloth, and toke him down, and wrapped him in the linnen cloth, & layd him in a sepulchre that was hewē out of a rocke, and rolled a stone before the dore of the sepulchre. And Mary Magdalene, and Mary Joses beheld where he was layde.

¶ Wednesday before Easter.

The Epistle.

Where as is a testamente, there muste also (of necessitie) bee the death of him that maketh the testamente. For the testamente taketh auctoritie whē men are dead: for it is yet of no value, as long as he that maketh the testamente is alyue: for which cause also, neither the first testament was ordeyned without bloude. For when Moses had declared all the commaundement to al the people, according to the law, he toke the bloud of calues and of Goates, with water & purple wolle, and yslope, and sprinkled both the boke and all the people, saying: this is the bloude of the testamente, whiche God hath appointed vnto you. Moreouer he sprinkled the tabernacle with bloud also & al the ministring vesselles. And almoste all thinges are by the law purged with bloud, and without shedinge of bloude is no remission. It is nede then, that the similitudes of heauenly thinges bee purified wyth suche thynges: but that the heauenlye thinges themselues, bee purified with better sacrifyces then are those. For Christe is not entred into the holye places that are made with handes (whiche are similitudes of true thinges) but is entered into very heauen, for to appeare nowe in the syghte of GOD for vs: not to offer himselfe often, as the hye preeste entereth into the holy place euery yere with straunge bloude: for then must he haue often suffred sence the worlde began. But now in the ende of the world hath he appeared once, to put synne to flight by the offring vp of himself. And as Hebre. ix

it is appointed vnto al men that they shal once die, and then cometh the iudgemente: Euen so Christe was once offred to take awaye the sinnes of many, and vnto thē that loke for him, shal he appeare agayn without sinne, vnto saluacion.

The Gospel.

Lu. xxii. THe feast of swete bread drewe nie, whiche is called Easter, & the hye Priestes & Scribes soughte howe they might kyll him, for they feared the people. Then entred Satan into Judas, whose syrname was Iscariothe (which was of the nūbre of the .xii.) & he went his way and commoned with the hie Priestes and officers, how he might betraye him vnto them. And they were glad, and promysed to geue him moneye. And he consented, and sought opportunitie to betraye him vnto them, whē the people were awaye. Then came the daye of swete bread, when of necessitie the passeouer muste bee offered. And he sent Peter and John, sayinge: goe and prepare vs the passeouer, that we maye eate. They sayde vnto him: where wilte thou that we prepare? And he sayde vnto them: beholde, when ye entre into the citie, there shall a man mete you bearinge a pitcher of water: him folowe into the same house that he entreth in, & ye shall saye vnto the good man of the house: the Mayster saith vnto thee, where is the geaste chaumbre where I shall eate the Passeouer with my Disciples? And he shall shewe you a great parloure paued, there make readye. And they went and founde as he had sayd vnto them, and they made ready the passeouer. And whē the houre was come, he sate downe, & the .xii. Apostles with him. And he sayd vnto thē: I haue inwardly desyred to eate this passeouer with you, before that I suffre. For I saye vnto you: henceforth wyll I not eate of it any more, vntyll it be fulfylled in the kingdom of God. And he toke the cup, and gaue thākes, and sayd: Take this, and deuyde it amōg you. For I say vnto you: I wil not drinke of the

of the fruite of thys vyne, vntil the kyngdome of God come. And he toke bread, and whē he had geuē thankes, he brake it, and gaue vnto thē, saying: This is my body which is geuen for you: This doe in the remembraunce of me. Likewise also when he had supped, he tooke the cuppe saying: This cuppe is the newe testament in my bloud, which is shed for you. Yet behold, the hand of him that betrayeth me, is with me on the table. And truelye the sonne of man goeth as it is appointed, but woe vnto that man, by whom he is betrayed. And they began to enquire among themselues, which of them it was that should doe it. And there was a strife among thē, whiche of them should seme to be the greatest. And he said vnto them: the kinges of nacions reigne ouer them, and they that haue autoritie vpon them, are called gracious: but ye shal not so be. But he that is greatest amōg you, shalbe as the yonger, and he that is chiefe, shall be as he that doeth ministre. For whether is greater he that sitteth at meate, or he that serueth? Is it not he that sitteth at meate? But I am among you, as he that ministreth. Ye are they which haue biddē with me in my temptacions. And I appointe vnto you a kingdom, as my father hath appointed to me, that ye maye eate & drynke at my table in my kingdom, and sitte on seates, iudgeinge the xii. trybes of Israel. And the lord said: Simon, Simon, beholde, Sathan hath desired to sifte you, as it were wheate: But I haue prayed for thee, that thy faith faile not. And when thou art cōuerted, strength thy brethren. And he sayd vnto him: lord, I am ready to goe with the into prison, and to death. And he sayd: I tel thee Peter, the cocke shal not crowe this daye, til thou haue denied me thryse that thou knowest me. And he said vnto thē: when I sent you without wallet, and scrip, and shoes, lacked ye any thyng? And they said, no. Then sayd he vnto them: but now he that hath a wallet, let him take it vp, & likewise his scrip. And he that hath no sweorde, let hym sel his coate and bye one. For I saye vnto you,

that yet thelame whiche is written, must be perfourmed in me: euen among the wicked was he reputed: For those thynges which are writtē of me haue an ende. And thei sayd: Lord, behold, here are two swordes: & he said vnto thē: it is ynough. And he came out, and went (as he was wonte) to Mounte Oliuete. And the disciples folowed him. And when he came to the place, he said vnto them: pray, lest ye fall into temptacion. And he gate hymselfe from them about a stones cast, & kneled down & prayed, saying: Father, if thou wilte, remoue thys cup from me: Neuertheless, not my wyll, but thyne bee fulfylled. And there appeared an Angell vnto him from heauen, comforting hym. And he was in an agonye, and prayed the lōger: & his sweate was lyke droppes of bloud, trickling down to the ground. And when he arose frō prayer, and was come to his disciples, he founde them sleppynge for heauinesse, and he saied vnto them: why slepe ye? Ryse and pray, lest ye fal into temptacion. While he yet spake, beholde, there came a company, and he that was called Judas, one of the twelue, went before them, and preased nye to Jesus, to kisse him. But Jesus sayed vnto hym: Judas, betrayeste thou the sonne of man with a kysse? when they which were about him saw what would followe, thei said vnto him: Lorde, shal we smyte with the sword? And one of thē smote a seruaunt of the hie priestes, & stroke of his right eare. Jesus aunswered & sayed: suffre ye thus farre forth. And whē he touched his eare, he healed hym. Then Jesus saied vnto the hie priestes, and rulers of the temple, & the elders, whiche were come to him: ye be come out as vnto a thefe, with swordes & staues. When I was dayly with you in the Temple, ye stretched forth no handes againste me: but thys is euen your very houre, and the power of darkenes: Then toke they hym and ledde hym, and broughte him to the hye priestes house. But Peter folowed afarre of. And when they had kyendled a fyre in the middes of the palace, and were sette down together. Peter also sate down among them.

them. But when one of the wenches behelde hym, as he sate by the fyre (and loked vpon hym) she said: this same felowe was also with hym. And he denied him, sayinge: woman, I knowe him not. And after a litle while, another sawe hym, and sayed: thou arte also of thē. And Peter sayd: mā I am not. And about the space of an houre after, another affirmed, sayinge: verely this felowe was with him also, for he is of Galile. And Peter saied: man, I wote not what thou saiest. And immediatly while he yet spake, the Cocke krewe. And the Lord turned backe and loked vpon Peter. And Peter remembred the word of the lorde, how he had saide vnto him: before the Cocke krow, thou shalt denye me thryse: & Peter went out and wept bitterly. And the men that tooke Jesus mocked hym, and smote hym: & when they had blyndfolded him, they stroke hym on the face, & asked him saying: Areade, who is he that smote thee? And manye other thynges despitefully said thei against him. And assone as it was day, the Elders of the people, and the hye Priestes and Scribes, came together, and ledde hym into their counsell, saying: Art thou very Christe? tell vs. And he sayde vnto them: If I tell you, ye will not beleue me: and if I aske you, you wyll not aunswere, nor let me goe: hereafter shall the sonne of man sitte on the right hande of the power of God. Then sayde they all: Arte thou then the sonne of God? he saide: Ye say that I am. And they said: what nede we of any further witnesse? For we our selfes haue heard of his owne mouthe.

Thursday before Easter.

The Epistle.

THis I warne you of, & commend not, that ye come not together after a better maner, but after a worse. For first of al, whē ye come together in the cōgregacion, I heare that there is diſcencion amonge you, and I partely be- 1. Cor. xi.

leue it. For there muste bee sectes among you, that they whiche are perfect among you, may be knowen. whē ye come together therfore into one place, the Lordes supper can not bee eaten, for euerye man begynneth afore to eate his owen supper. And one is hungry, and another is dronken. Haue ye not houses to eate & drynke in? dispise ye the congregacion of God, and shame them that haue not? what shall I saye vnto you? shall I prayse you? In this I praise you not. That which I deliuered vnto you, I receiued of the lord. For the lord Jesus, the same night in which he was betrayed, toke bread, and when he had geuen thankes, he brake it, and saide: Take ye and eate, this is my body which is broken for you. This doe ye in the remembraunce of me. After the same maner also, he toke the cup when supper was done, saying: thys cup is the new Testament in my bloud. This doe, as oft as ye drinke it, in remembraunce of me. For as oftē as ye shall eate this bread, & drinke of this cuppe, ye shall shewe the Lordes death tyll he come. wherefore, whosoeuer shall eate of this bread, & drynke of this cup of the Lorde vnworthely, shalbe guilty of the body & bloud of the Lorde. But let a man examine hymselfe, & so let hym eate of the bread, & drinke of the cup. For he that eateth & drinketh vnworthely, eateth and drinketh his owne damnation, because he maketh no differēce of the Lordes body. For this cause many are weake and sycke amonge you, and many slepe. For yf we had iudged our selues, we should not haue been iudged. But when we are iudged of the Lorde, we are chastened, that we should not be damned with the worlde. wherfore my brethrē, when ye come together to eate, tary one for another. If any man hungre, let him eate at home, that ye come not together vnto cōdēnacion. Other thinges wil I set in ordre whē I come.

The Gospell.

Luxxiii

The whole multitude of them arose, and ledde hym vnto Pylate. And they began to accuse hym sayinge: we founde this felowe peruertyng the people, and forbiddynge to paie tri-

bute

bute to Cesar, sayinge that he is Christe a kynge. And Pilate appoled him saying: arte thou the kynge of the Jewes: he answered him, & said: thou saiest it. Thē said Pilate to the hie priestes & to the people: I find no fault in this mā. And thei were the more fierce, saying: he moueth the people, teachyng throughout all Jury, & begā at Galile, euen to this place. When Pilate heard mencīō of Galile, he asked whether the man were of Galile. And assone as he knew that he belōged vnto Herodes iurisdiction, he sent him to Herode, whiche was also at Jerusalem at that time. And whē Herode saw Jesus, he was exceding glad, for he was desirous to se him of a lōg season, because he had heard many thinges of him, and he trusted to haue seen some miracles done by him. Thē he questioned with him many wordes. But he answered him nothing. The hie priestes & scribes stode foorth & accused him straightlye. And Herode with his men of warre, despised him. And when he had mocked hym, he arayed him in white clothyng, & sent hym agayn to Pilate. And the same daye Pilate and Herode were made frēdes together. For before thei were at variaunce. And Pilate called together the hie priestes, & the rulers, & the people, & said vnto them: ye haue brought this mā vnto me, as one that peruerteth ỳ people: & behold: I examine him before you, and fynde no faulte in this man of those thynges wherof ye accuse him, no nor yet Herode. For I sent you vnto hym, and loe, nothyng worthy of death is done vnto him: I wil therfore chastē him, & let him goe. For of nesessitie he must haue let one goe to thē at that feast. And al the people cried at once, saying: away with him, & deliuer vs Barrabas: whiche for a certain insurrection made in the citie, & for a murther, was caste into prison. Pilate spake againe vnto them, willinge to let Jesus goore. But they cried, saying: crucifie him, crucifie him. He sayd vnto them the third tyme: what euil hath he done? I fynde no cause of death in him: I will therefore chasten hym, and let hym goe. And they cried with

loude voices, requiring that he might bee crucified. And the voyces of thē & of the hie priestes preuailed. And Pilate gaue sentēce that it should be as they required, & he let loose vnto them, him that (for insurrectiō & murther) was cast into prison, whom they had desyred: & he deliuered to them Jesus, to doe with him what they would. And as they led him away, they caught one Symon of Cyrene comyng out of the fielde: and on hym layde they the crosse, that he myght beare it after Jesus. And there followed him a great company of people, and of women, whiche bewailed and lamented him. But Jesus turned backe vnto them, and sayd: ye daughters of Jerusalem, wepe not for me, but wepe for your selues, and for youre chyldren. For behold, the daies will come, in the whiche they shall saye: happy are the baren, & the woinbes that neuer bare, & the pappes whiche neuer gaue sucke. Thē shall they begin to say to the Mountaines, fall on vs: & to the hilles, couer vs. For if they do this in a grene tree, what shall be doen in the drye? And there were two euil doers ledde with him to bee slayne. And after that they were come to the place (whiche is called Caluarie) there they crucified hym and the euill doers: one on the ryghte hande, and the other on the lefte. Then sayde Jesus: father forgeue them, for they wote not what they doe. And they parted his rayment, and caste lottes. And the people stoode and beheelde. And the rulers mocked him with them, sayinge: he saued other menne, lette him saue hymselfe yf he bee verye Christe the chosen of God. The souldiours also mocked hym, and came and offred him vynegre, and saide: if thou be the Kynge of Jewes, saue thy selfe. And a superscription was wrytten ouer hym, with letters of Greke, and Latyne, and Hebrue: This is the Kynge of the Jewes. And one of the euyll doers, whiche were hanged, rayled on hym, sayinge: yf thou be Christ, saue thy selfe and vs. But the other answered and rebuked hym, sayinge: feareſt thou not God, seeynge thou arte in thesame damnation? we are ryghteously

teously punyshed, for wee receyue accordynge to oure deedes: but this man hath doen nothing amisse. And he sayde vnto Jesus: Lorde, remembre me when thou commeste into thy kyngdom. And Jesus saide vnto him: verely I saie vnto thee: to daye shalte thou bee with me in Paradise. And it was about the syxth houre: and there was a darkenesse ouer all the earth, vntill the nynthe houre, and the Sunne was darkened. And the vayle of the Temple did rente, euen throughe the middes. And when Jesus hadde cried with a loude voyce, he sayde: Father, into thy handes I commende my spirite. And when he thus hadde saide, he gaue vp the ghoste. when the Centurion sawe what hadde happened, he glorified God, saying: verelye this was a righteous man. And al the people that came together to that sight, and saw the thinges whiche had happened, smote their brestes & returned. And all his acquaintaūce, & the women that followed him from Galile, stoode afarre of beholding these thinges. And beholde, there was a man named Joseph, a counsailor, & he was a good man & a iust: thesame had not cōsented to the counsaile & dede of thē, which was of Aramathia, a citie of ỳ Jewes, which same also waiteth for the kingdome of God: he went vnto Pilate and begged the body of Jesus, & toke it downe, & wrapped it in a linnen cloth, & laied it in a sepulchre that was hewē in stone, wherein neuer man before had been layde. And that day was the preparyng of ỳ Sabboth, & the Sabboth drew on. The womē that folowed after, which had come with him from Galile, beheld the sepulchre, & how his bodye was laide. And they returned, and prepared swete Odoures and oyntmētes: but rested on the Sabboth daye, according to the commaundement.

On good Friday.

The Collectes.

Almighty God, we beseche thee graciously to behold this thy family, for the which our lord Jesus Christ was

was cõtented to be betrayed & geuen vp into the handes of wicked men, and to suffre death vpon the crosse: who liueth and reigneth.&c.

ALmightie and euerlasting God, by whose spirite the whole body of ỹ Churche is gouerned & sanctified: receyue our supplications and prayers, whiche we offre before thee for all estates of men in thy holy congregacion, that euery membre of the same in his vocaciõ and ministerie, may truly and godly serue thee: through our Lorde Jesus Christ.

MErcyfull God, who hast made al men, and hatest nothinge that thou hast made, nor woudest the death of a synner, but rather that he should bee conuerted & liue: haue mercy vpon all Jewes, Turkes, Infideles, and heretikes, and take from them all ignoraunce, hardnes of heart, & contempt of thy worde. And so fetche them home blessed lorde, to thy flocke, that they may be saued among the remnaunt of the true Israelites, and bee made one folde, vnder one shepeheardе Jesus Christ our Lorde: who liueth and reigneth.&c.

The Epistle.

Hebr.x. THe lawe (whiche hath but a shadowe of good thynges to come, and not the very fashiõ of thynges themselues) can neuer with those sacrifices whiche they offre yeare by yeare continually, make the commers thereunto perfyte. For would not then those sacrifices haue ceased to haue been offered, because that the offerers once purged should haue had no more conscience of synnes: Neuertheles, in those sacrifices is there meneiõ made of synnes euerye yeare. For the bloude of Oxen and Goates can not take away synnes. Wherfore, when he cometh into the worlde, he sayeth: Sacrifyce and offerynge thou wouldeste not haue, but a bodye haste thou ordeyned me. Burnt offeringes also for synne haste thou not allowed. Then sayde I: loe, I am here. In the beginnynge of the

booke

booke it is written of me, that I shoulde doe thy wil, O God. Aboue, when he sayeth: Sacrifice and offerynge, and burntesacrifices, and synne offerynges thou wouldest not haue, neyther haste thou allowed them (whiche yet are offered by the lawe) then sayde he: loe, I am here to doe thy wyll, O God: he taketh away the first to establishe the latter, by the whiche will, we are made holye, euen by the offerynge of the body of Iesu Christ once for all. And euery Priest is ready dayely ministringe and offerynge often tymes one maner of oblacion, whiche can neuer take awaye synnes. But this man, after he hath offered one sacrifice for synnes, is sette downe for euer on the ryght hande of God, and from henceforth tarieth till his foes be made his footestole. For with one offerynge hath he made perfecte for euer them that are sanctified. The holy ghoste himselfe also beareth vs recorde, euen when he tolde before: This is the Testamēt that I will make vnto them. After those dayes (sayeth the Lorde) I will put my lawes in their heartes, and in their myndes wyll I wryte them, and their sinnes & iniquities will I remembre no more. And where remission of these thinges is, there is no more offeringe for sinnes. Seing therfore brethrē, that by the meanes of the bloud of Iesu, we haue libertie to entre into the holye place, by the newe and liuyng waye, whiche he hath prepared for vs, through the vayle (that is to say, by his flesshe:) And seyng also that we haue an hie Priest whiche is ruler ouer the house of god, let vs drawe nie with a true heart in a sure faith, sprinkled in our heartes from an euill cōscience, and washed in our bodies with pure water: let vs kepe the profession of our hope, without wauerynge (for he is faythfull that promysed) and let vs consider one another, to the intēt that we may prouoke vnto loue, and to good workes, not forsakynge the felowshyp that we haue among our selues, as the maner of some is: but let vs exhorte one another, and that so muche the more, because ye see that the daye draweth nye.

The

The Gospell.

Ioh.xviii

When Jesus had spoken these wordes, he went forth with his disciples ouer the broke Cedron, where was a garden, into the which he then entred with his disciples. Judas which also betrayed hym, knew the place: for Jesus oftymes resorted thither with his Disciples. Judas thē after he had receiued a bonde of men (and ministers of the hye Priestes and Pharisees) came thither with lanternes, and firebrandes, and weapons. And Jesus knowyng all thynges that should come on hym, went forth and sayd vnto them: whome seeke ye? They answered hym: Jesus of Nazareth. Jesus sayde vnto them: I am he. Judas also whiche betrayed him, stode with thē. Assone then as he had saide vnto them: I am he, they went backeward, and fell to the ground. Then asked he them agayn: whō seke ye? They sayd: Jesus of Nazareth. Jesus answered: I haue tolde you that I am he. If ye seke me therfore, lette these goe their waye, that the sayinge myght be fulfylled whiche he spake. Of thē whith thou gauest me, haue I not lost one. Then Simon Peter hauing a swoerd, drewe it, and smote the hye Priestes seruaunt, and cut of his right eare. The seruauntes name was Malchus. Therfore sayeth Jesus vnto Peter, put vp thy swoerd into the sheath: shall I not drinke of the cuppe whiche my father hath geuen me? Then the companye and the captaine, and the ministers of the Jewes tooke Jesus and bounde hym, and ledde hym awaye to Annas fyrste, for he was father in lawe to Cayphas, whiche was the hie Priest thesame yere. Cayphas was he that gaue counsell to the Jewes, that it was expediente that one man shoulde die for the people. And Symon Peter folowed Jesus, and so did another Disciple: that Disciple was knowen to the hye Priest, and wente in with Jesus vnto the palace of the hye Priestе. But Peter stoode at the doore without. Then went out that other Disciple (whiche was knowen to the hye Priestе)

and

and spake to the Damosell that kepte the dooze, and broughte in Peter. Then sayed the Damosell that kept the doze vnto Peter: Art not thou also one of this mans disciples? he said: I am not. The seruauntes & ministers stode there, whiche had made a fyze of coales: foz it was colde, and they warmed themselues. Peter also stoode among them and warmed himselfe. The hie priest then asked Jesus of his disciples, and of his doctrine. Jesus aunswered him: I spake openly in the wozlde: I euer taught in the Sinagoge, and in the temple whither all the Jewes haue resozted, and in secrete haue I sayd nothing. why askest thou me? Aske them which heard me, what I said vnto thē. Behold, they can tel what I said. When he had thus spoken, one of the ministers, whiche stode by, smote Jesus on the face, saying: Aunswerest thou the hie priest so? Jesus aunswered hym: If I haue euyll spoken, beare witnesse of the euill: But if I haue well spoken, why smytest thou me? And Annas sente him bounde vnto Caiphas the hie Priest. Simon Peter stode and warmed hymselfe. Then sayd they vnto him: Art not thou also one of his disciples? he denyed it, and said: I am not. One of the seruaūtes of the hie Priestes, (his Cosin, whose eare Peter smote of) sayed vnto hym: did not I see thee in the garden with him? Peter therfoze denyed agayne: and immediatly the Cocke krewe. Thē ledde they Jesus from Cayphas into the hall of iudgement. It was in the mozning, and they themselues went not into the iudgemente hall, leste they shoulde bee defyled, but that they myghte eate the Passeouer. Pilate thē wente oute to them, and sayde: what accusacion bzynge you agaynste thys manne? They aunswered and sayed vnto hym: If he were not an euyll doer, we woulde not haue delyuered hym vnto thee. Then sayed Pylate vnto them: take ye hym and iudge hym after youre owne lawe. The Jewes therefoze sayed vnto hym: It is not lawefull foz vs to putte any manne to death, that the woozdes of JESUS myghte bee fulfylled,

whiche

whiche he spake, signifying what death he shoulde dye. Thē Pilate entred into the Judgement hal againe, and called Jesus, & sayd vnto hym: Art thou the kyng of the Jewes? Jesus answered: saiest thou that of thy selfe, or dyd other tell it thee of me? Pilate answered: Am I a Jewe? Thine owne nacion and hie priestes haue deliuered thee vnto me: what haste thou done? Jesus answered: my kingdome is not of this worlde: if my kingdome were of this world, then would my ministers surely fyght, that I should not be deliuered to ỳ Jewes: but now is my kyngdom not frō hence. Pilate therfore saied vnto him: Art thou a king then? Jesus answered: thou saist that I am a king. For this cause was I borne and for thys cause came I into the world, that I should beare witnesse vnto the trueth. And all that are of the trueth, heare my voice. Pilate said vnto him: whāt thing is trueth? And when he had said this, he went out again vnto the Jewes, and sayeth vnto them: I fynde in hym no cause at all. Ye haue a custome that I should delyuer you one looce at Easter: wyll ye that I looce vnto you the kyng of the Jewes? Thē cried they al again, aying: Not hym, but Barrabas, the same Barrabas was a murtherer. Then Pilate toke Jesus therfore, & scourged hym. And the souldiers wounde a crowne of thornes, and put it on his head. And they did on him a purple garment, and came vnto hym, and said: Haile Kynge of the Jewes: and they smote him on the face. Pilate went forth agayne, and sayed vnto them: beholde, I bryngе him forth to you, that ye maye knowe that I fynde no fault in him. Then came Jesus forth, wearing a crown of thorne, and a robe of purple. And he saith vnto them: beholde the man. When the Priestes therfore and the ministers sawe hym, they cryed, Crucifie hym, Crucifye hym. Pilate sayeth vnto them: take ye hym and Crucifye hym, for I fynde no cause in hym. The Jewes answered hym: we haue a lawe, and by our lawe he oughte to dye, beecause he made hymselfe the sonne of

God.

God. When Pilate heard that saying, he was the more afrayde, & went againe into the iudgement hall, & sayd vnto Jesus: whence arte thou? But Jesus gaue hym none answere. Then sayd Pilate vnto him: Speakest thou not vnto me? knowest thou not that I haue power to crucifie thee, and haue power to loose thee? Jesus answered: Thou couldest haue no power at al against me, except it were geuen thee from aboue: Therfore he that deliuered me vnto thee, hath the more sinne. And from thenceforth sought Pilate meanes to loose him: but the Jewes cried, saying: yf thou let him go, thou art not Cesars frende: for whosoeuer maketh himself a kyng, is against Cesar. Whē Pilate heard that saying, he brought Jesus forth, & sate down to geue sentence in a place that is called the pauemēt, but in the Hebrue tōgue, Gabbatha. It was the preparing day of Easter, about the sixth houre. And he saith vnto the Jewes: behold your king. They cried, saying: awaye with him, awaye with him, crucifie hym. Pylate sayeth vnto them: shall I crucifye your king? The hie priestes answered: we haue no king but Cesar. Thē delyuered he him to thē to be crucified. And they toke Jesus and ledde him away, and he bare his crosse, and went foorth into a place which is called the place of dead mennes sculles: but in Hebrue, Golgotha: where they crucifyed hym, and two other with him: on eyther syde one, and Jesus in the middeste. And Pylate wrote a tytle and putte it vpon the crosse. The writinge was, Jesus of Nazareth King of the Jewes. This tytle readde manye of the Jewes: for the place where Jesus was crucifyed, was nere to the citye. And it was written in Hebrue, Greke, & Latyne. Then sayd the hye priestes of the Jewes to Pylate: wryte not king of the Jewes, but that he said: I am king of the Jewes. Pilate answered: what I haue writtē that I haue written. Then the souldiers, whē they had crucifyed Jesus, tooke his garmentes, and made foure partes, to euerye souldier a parte, & also his coate. The coate was without

out ſeame, wrought vpō throughout. Thei ſayde therefore amōg thēſelues: let vs not deuide it, but caſt lottes for it who ſhal haue it, that the ſcripture might be fulfilled, ſaying: They haue parted my rayment among thē, and for my coate did they caſt lottes. And the ſouldiers did ſuch thinges in dede. There ſtode by the croſſe of Jeſus, his mother, & his mothers ſiſter, Mary the wyfe of Cleophas, & Mary Magdalene. when Jeſus therefore ſaw his mother, & the diſciple, whō he loued, ſtandinge, he ſayeth vnto his mother: woman, beholde thy ſonne. Then ſayd he to the diſciple: beholde thy mother. And from that houre the diſciple toke her for his owne.

After theſe thinges, Jeſus knowing that all thinges were nowe perfourmed, that the ſcripture myghte bee fulfylled, he ſayeth: I thyrſt. So there ſtode a veſſel by, ful of vynegre: therfore they fylled a ſponge with vynegre, and wounde it aboute with Iſope, and putte it to his mouth. Aſſoone as Jeſus thē receyued of the vynegre, he ſayde: It is finiſſhed, and bowed his head, and gaue vp the ghoſt. The Jewes therfore, becauſe it was the preparing of the Sabboth, that the bodyes ſhoulde not remayne vpon the Croſſe on the Sabboth day (for that Sabboth day, was an hye day) beſoughte Pylate that their legges might be broken, & that they might be taken downe. Then came the ſouldiours and brake the legges of the firſt, and of the other which was crucified with him. But whē they came to Jeſus, and ſawe that he was dead already, thei brake not his legges: but one of the ſouldiours with a ſpeare thruſt him into the ſide, and forthwith there came out blond and water. And he that ſaw it bare recorde, and his record is true. And he knoweth that he ſayth true, that ye mighte beleue alſo. For theſe thinges were done that the ſcripture ſhoulde be fulfylled: ye ſhall not breake a bone of him.

And agayne another ſcripture ſayeth: they ſhal loke vpō him whō they haue pearſed. After this, Joſeph of Aramathia (which was a diſciple of Jeſus, but ſecretly

for

for feare of the Iewes (beoughte Pilate that he myght take downe the body of Iesus. And Pilate gaue him licence: he came therfore & toke the bodye of Iesus. And there came also Nichodemus (whiche at the beginning came to Iesus by night) and brought of Myrre and Aloes mingled together, about an hundreth poũd weight. Then toke they the body of Iesus, and wounde it in lynnen clothes with the Odoures, as the maner of the Iewes is to burie. And in the place where he was crucifyed, there was a garden, and in the garden a new Sepulchre, wherein was neuer man layde: There layde they Iesus therefore beecause of the preparinge of the Sabboth of the Iewes, for the Sepulchre was nye at hande.

Easter Euen.

The Epystle.

IT is better (yf the wyll of God be so) that ye suffre for well doynge then for euyll doinge. 1.pet.iii.
Forasmuche as Christe hath once suffred for sinnes, the iuste for the vniust, to bringe vs to God: and was killed as perteynynge to the flesshe, but was quickened in the spirite. In whiche spirite he also went and preached to the spirytes that were in prieson, which sometime had been disobediẽt, whẽ the long sufferynge of God was once loked for, in the dayes of Noe, while the Arke was a preparynge: wherin a fewe, that is to saye, eyght soules were saued by the water, like as Baptisme also nowe saueth vs: not the puttyng away of the fylthe of the flesshe, but in that a good conscience consenteth to God by the resurrection of Iesus Christe, which is on the ryght hand of God, & is gone into heauen: Aungels, powers, and mighte, subdued vnto hym.

The Gospell.

WHen the euen was come, there came a ryche mã of Aramathia, named Joseph, which also was Iesus Dyscriple. He went vnto Pilate and beg- Mat.27.

ged the bodye of Jesus. Then Pilate commaunded the body to be delyuered. And when Joseph had taken the body, he wrapped it in a cleane linnē clothe, & layed it in his new toumbe, whiche he had hewen out, euen in the rocke, & rolled a great stone to the doze of the Sepulchze, & departed. And there was Mary Magdalene, and the other Mary sittinge ouer agaynst the Sepulchze. The next day that foloweth the day of prepariṅg, the hyghe Priestes and Phariseis came together vnto Pilate, sayinge: Sir, we remēbze that this deceyuer sayde whyle he was yet aliue: After thzee dayes I wyl rise agayn. Cōmaunde therfoze that the Sepulchze be made sure vntyl the thyzd day, lest his disciples come & steale him away & say vnto the people, he is risen from the dead: and the last errour shalbe woze then the fyzst. Pylate sayd vnto them: ye haue a watche, goe your waye, make it as sure as ye can. So they went and made the Sepulchze sure with the watche menne and sealed the stone.

Easter day.

At moznyng prayer, in stede of the Psalme, O come let vs. &c. These anthemes shalbe longe oz sayde.

CHzist rysyng agayne frō the dead, now dieth not. Death frō henceforth hath no power vpō him. Foz in that he died, he died but once to put awai synne: but in that he lyueth, he lyueth vnto God. And so lykewyse, count your selues dead vnto sinne, but lyuing vnto God in Chzist Jesus our Lozde.

CHziste is rysen agayne the fyzst fruytes of them that slepe: foz seing that by man came death, by mā also cometh the resurrection of the dead. Foz as by Adam al men doe dye, so by Chzyste, al men shalbe restozed to life.

The Collecte.

ALmightie God, which through thy onely begotten sonne Jesus Chzyste, hast ouercome death, and opened vnto vs the gate of euerlastyng lyfe:

we

we humbly beeseche thee, that as by thy speciall grace preuentinge vs, thou doest put in our myndes good desyres: so by thy continual helpe, we may bringe the same to good effect, through Jesus Christ our Lord: who lyueth and reygneth. &c.

The Epistle.

IF ye be rysen agayn with Christ, seke those thinges which are aboue, where Christe sytteth on the ryght hand of God. Set your affection on heauenly thynges, and not on earthly thynges. For ye are dead, & your life is hid with Christ in God. Whensoeuer Christ (which is our life) shall shewe himselfe, then shall ye also appeare wyth hym in glory. Mortifye therfore your earthy mẽbres, fornication, vnclennesse, vnnaturall lust, euill concupiscence, & couetousnes, whiche is worshipping of Idols: for which thinges sake, the wrath of God vseth to come on the childrẽ of vnbeliefe, among whome ye walked somtime when ye liued in them. Colo. iii

The Gospell.

THe fyrst daye of the Sabbothes, came Marye Magdalen early (when it was yet darke) vnto the Sepulchre, and sawe the stone taken away from the graue. Then she ranne and came to Simon Peter, and to the other disciple whome Jesus loued, and sayeth vnto them: they haue taken away the Lord out of the graue, & we cannot tel where they haue layd him. Peter therfore went forth, and that other disciple, and came vnto the Sepulchre. They ran both together and that other disciple did outrunne Peter, and came fyrst to the Sepulchre. And when he had stouped downe, he sawe the linnen clothes lyinge, yet wente he not in. Then came Simon Peter folowinge him, and went into the Sepulchre, & sawe the linnen clothes lye, and the napkin that was about his head, not lying with the linnen clothes, but wrapped together in a place by it selfe. Then went in also that other disciple which came fyrst to the Sepulchre, and he sawe and beleued. For as Joh. xx.

yet they knewe not the scripture that he shoulde ryse agayne from death. Then the disciples went awaye agayne to theyr owne home.

Monday in Easter weke.

The Collecte.

ALmightie God, whiche through thy onely begotten sonne Jesus Christ, hast ouercome death, & opened vnto vs the gate of euerlastyng life: we humbly beseche thee, that as by thy speciall grace preuentynge vs, thou doest put in oure mindes good desires: so by thy continuall helpe, we maye bringe the same to good effecte, through Jesus Christe oure Lorde: who lyueth and reygneth. &c.

The Epistle.

Act. x. PEter opened hys mouth, & sayd: of a trueth I perceiue that there is no respecte of persons with god: but in al people, he that feareth him & worketh righteousnes, is accepted wyth hym. Ye know the preachyng that God sent vnto the chyldren of Israell, preachynge peace by Jesus Christ which is Lord ouer al thynges: which preachyng was published throughout al Jewry (& begã in Galile, after the Baptisme whiche John preached) how god annoynted Jesus of Nazareth wyth the holy goste, & with power. which Jesus went aboute doynge good & healinge all that were oppressed of the deuill, for god was with him. And we are witnesses of al thinges whiche he did in the land of the Jewes, and at Jerusalem, whom they slewe and hanged on tree. Him god raised vp the thyrd daye and shewed him openly, not to all the people, but to vs witnesses (chosen before of God for the same intente) which did eate and drynke wyth hym after he arose from death. And he commaunded vs to preache vnto the people, & to testifye that it is he whych was ordayned of God to be the iudge of the quicke and the dead. To hym geue all the prophetes witnesse, that through

through hys name, whosoeuer beleueth in him, shal receiue remission of synnes.

The Gospell.

Luc. xxiiii.

BEholde, two of the dyscyples went that same day to a towne called Emaus, which was frō Jerusalem about. lx. furlonges: and they talked together of al the thynges that had happened. And it chaūced while they commoned together and reasoned, Jesus hymselfe drew nere, & went wyth them. But theyr eyes were holdē that they should not knowe hym. And he sayed vnto them: what maner of communications are these that ye haue one to another as ye walke, and are sad? And the one of them (whose name was Cleophas answered and sayd vnto him: art thou onely a straunger in Jerusalem, and hast not knowen the thinges which haue chaūced there in these dayes? he sayde vnto them: what thynges? And they sayd vnto him: of Jesus of Nazareth, whyche was a Prophet, mighty, in dede & word before god and al the people: and how the hie priestes and our rulers deliuered him to be condemned to death, and haue crucifyed him. But we trusted that it had been he, which should haue redemed Israel. And as touchyng all these thynges, to day is euen the thyrd day that they were done: Yea and certayne weomen also of our company made vs astonied, whyche came early vnto the Sepulchre & found not his bodye: and came, sayinge that they had seen a vision of Aungels, whych sayed that he was alyue. And certayne of them which were with vs, went to the Sepulchre, and found it euen so as the weomē had sayed, but him they sawe not. And he sayd vnto them: O fooles and slowe of heart to beleue al that the Prophets haue spoken. Ought not Christ to haue suffered these thinges, and to enter into his glory? And he began at Moises and al the Prophets, and enterpreted vnto thē in al Scriptures which were writen of hym. And they drewe nie vnto the towne, which they wente

vnto. And he made as though he would haue gone further. And they constrained him, saying: Abide with vs, for it draweth towardes nighte, & the daye is farre passed: And he went in to tary wyth them. And it came to passe as he sate at meate with them, he tooke bread and blessed it, and brake, and gaue to them. And their yes wer opened, and they knew him, and he vanished out of their syght. And they sayd betwene themselues: did not our hertes burne wythin vs whyle he talked wyth vs by the way, and opened to vs the Scriptures? And thei rose vp the same houre and retourned to Jerusalē, and foūd the eleuen gathered together, and them that were with them, saying: the lorde is risē in dede, and hath appeared to Simō. And thei told what thinges were done in the way, & how they knew him in breaking of bread.

Tuesday in Easter weke.

The Collecte.

ALmightie father, whyche haste geuen thy onelye sonne to dye for oure synnes, and to ryse agayne for our iustificacion: Graunt vs so to put awaye the leuen of malyce and wickednes, that we may alway serue the in purenes of lyuynge and truth: through Jesus Christ our Lorde.

The Epistle.

Act. xiii. YE men and brethren, Children of the generacion of Abraham, and whosoeuer among you feareth God: to you is thys woorde of saluacyon sent. For the inhabiters of Jerusalem and their rulers, because they knewe hym not, nor yet the voyces of the Prophetes, whyche are read euery Sabboth daye, they haue fulfilled thē in cōdemning him. And when they foūd no cause of death in hym, yet desyred they Pilate to kyll hym. And when they had fulfilled al that were writtē of hym, they toke him down from the tre, & put him in a Sepulchre. But God raised hym againe from death the thyrd daye, and

he

he was seen many dayes of them which went with hym from Galile to Jerusalem, whyche are wytnesses vnto the people. And we declare vnto you, howe that the promes (whiche was made vnto the fathers) God hath fulfilled vnto their children, (euen vnto vs) in that he rayled vp Jesus agayne. Euen as it is written in the second Psalme: thou art my sonne, this daye haue I begotten thee. As concernyng that he rayled him vp from death, now nomore to returne to corruption, he sayed on this wyse. The holy promises made to Dauyd, will I geue faithfully vnto you. Wherfore he sayeth also in an other place: Thou shalt not suffre thine holy to see corruptyon. For Dauyd (after that he had in his tyme fulfilled the wyll of god) fel on slepe, and was laid vnto his fathers, and saw corruptyon. But he whom god rayled agayn, saw no corruption. Be it knowen vnto you therfore (ye mē and brethren) that through this man is preached vnto you forgeuenes of sinnes, and that by hym al that beleue are iustified from all thynges, from whyche ye could not be iustifyed by the law of Moyses. Beware therfore, lest that fal on you whiche is spoken of in the prophetes: behold ye despisers and wonder, and perishe ye: for I doe a worke in your dayes, whyche ye shall not beleue though a man declare it vnto you.

The Gospell.

IEsus stoode in the middes of hys dysciples, In. xxiiii and sayed vnto them: peace be vnto you: It is I, feare not. But they were abashed and afrayed, and supposed that they had seen a spyrite: And he sayed vnto them: why are ye troubled, & why doe thoughtes arise in your heartes? Beholde my handes and my feete, that it is euen I my selfe. Handle me and see, for a spirite hath no flesche and bones, as ye see me haue. And when he had thus spoken, he shewed them hys handes and his feete. And whyle they yet beleued not for ioye, and wondred, he sayed vnto them: Haue ye here any meate? And they offered hym a piece

of a broyled fysshe, and of an honey combe. And he toke it, and did eate before them. And he sayed vnto them: these are the wordes whiche I spake vnto you, whyle I was yet with you: That all must nedes be fulfilled, which were written of me in the law of Moses, and in the prophetes, and in the Psalmes. Then opened he their wittes that they myght vnderstand the scriptures and sayd vnto them. Thus it is written, and thus it behoued Christ to suffre, and to ryse agayne from deathe the thyrd daye, and that repentaunce and remission of synnes, should be preached in hys name amonge al nacions, and must begin at Jerusalem. And ye are wytnesses of these thynges.

The first Sunday

after Easter.

The Collecte.

Almyghtie God. &c. As at the Communion on Easter day.

The Epystle.

1. Joh. 5. ALl that is borne of God, ouercummeth the worlde. And thys is the victorye that ouercummeth the worlde, euen oure fayth. Who is he that ouercummeth the worlde, but he that beleuethe that Jesus is the sonne of God? Thys Jesus Christ is he that came by water and bloud, not by water onely, but by water and bloud. And it is the spyrite that beareth witnes, because the spirite is trueth. For there are three which beare recorde in heauē: the father, the word, and the holy goste, and these three are one. And there are three whiche beare recorde in earth: the spirite, and water, and bloud: and these three are one. If we receyue the wytnesse of menne, the witnesse of God is greater. For thys is the wytnesse of God that is greater, which he testified of hys sonne. He that beleueth on the sonne of God, hath the witnesse in hym selfe. He that beleueth not God, hath made hym a lyer, because he beleueth not

the

the recorde that god gaue of hys ſonne. And this is the recorde, how that God hath geuen vnto vs eternal lyfe, and thys lyfe is in hys ſonne. He that hath the ſonne, hath lyfe: and he that hath not the ſonne of God, hath not lyfe.

The Goſpell.

THe ſame daye at nyght, whyche was the fyrſt daye of the Sabbothes, when the doores were ſhut (where the dyſcyples were aſſembled together for feare of the Jewes) came Jeſus and ſtoode in the middes, and ſayd vnto thē: Peace bee vnto you. And when he had ſo ſayed, he ſhewed vnto them his handes and his ſyde. Then were the diſciples glad when they ſawe the lord. Then ſayed Jeſus to them agayn: Peace be vnto you. As my father ſent me, euen ſo ſende I you alſo. And when he had ſayd theſe wordes, he breathed on them, and ſayd vnto them: receiue ye the holy goſt. Whoſoeuers ſinnes ye remitte, they are remitted vnto them. And whoſoeuers ſinnes ye retayne, they are retayned. Joh. xx.

The ſecond Sunday after Eaſter.

The Collecte.

ALmightie God, whiche haſte geuen thy holy ſonne to be vnto vs, both a ſacrifice for ſinne, and alſo an example of godly lyfe: Geue vs the grace that we maye alwayes moſt thankfullye receiue that his inestimable benefite, and alſo dayly indeuour oure ſelues to folowe the bleſſed ſteppes of hys moſt holy lyfe.

The Epiſtle.

THis is thanke worthye, yf a man for conſcyence towarde God, endure griefe, and ſuffre wrong vndeſerued. For what prayſe is it, if when ye be buffeted for your fautes, ye take it pacyently? But and yf when ye doe well, ye ſuffre wronge and take it pacyentlye, then is there thanke 1. pet. ii.

thanke wyth God. For hereunto verely were ye called: For Christ also suffered for vs, leauinge vs an ensaumple that ye shoulde folowe hys steppes, whyche dyd no synne, neyther was there guile founde in hys mouthe: whiche when he was reuiled, reuiled not againe: when he suffered, he threatned not: but committed the vengeaūce to hym that iudgeth righteously, which his own selfe bare our synnes in hys bodye on the tree, that we being delyuered from sinne, should liue vnto righteousnesse. By whose stripes ye were healed. For ye were as shepe going astraye, but are now turned vnto the shepeheard, and bishop of your soules.

The Gospell.

Ioan. x. CHryst sayd vnto hys disciples: I am the good shepeheard: a good shepeheard geueth his life for the shepe. An hyred seruaunt, and he whiche is not the shepeheard (neither the shepe are his owne) seeth the wolfe coming and leaueth the shepe and fleeth, and the wolfe catcheth and skattereth the shepe. The hyred seruaunt fleeth because he is an hyred seruaunt and careth not for the shepe. I am the good shepeheard, and know my shepe, and am knowē of mine. As my father knoweth me, euen so know I also my father. And I geue my lyfe for the shepe: & other shepe I haue which are not of thys folde: Them also must I bryng, and they shal heare my voyce, and there shalbe one fold and one shepeheard.

The third Sunday.

The Collecte.

ALmightie God, whych shewest to all men that be in errour the lyght of thy trueth, to the entente that they maye returne into the way of ryghteousnesse. Graunt vnto all them that be admytted into the felowshyp of Chrystes religion, that they may eschewe those thynges that bee contrarye to theyr profession, and folowe all suche thynges as be agreable to the same: through

through oure Lorde Jesus Chryst.

The Epistle.

DEerely beloued, I beseche you as straungers and pilgremes, abstaine from fleshly lustes whych fighte agaynst the soule: & se that ye haue honest conuersacion among the Gentiles, that wheras thei backbite you as euil doers, they may se your good workes, and prayse god in the day of visitacion. Submitte your selues therefore to euery man for the Lordes sake, whether it be vnto the king as vnto the chiefe head: either vnto rulers, as vnto thē that are sent of him for the punishment of euil doers but for the laude of them that doe well. For so is the wil of God, that with well doing, ye may stop the mouthes of foolishe and ignoraunte men: as free, and not as hauing the libertie for a cloke of maliciousnes, but euen as the seruauntes of God. Honoure all men, loue brotherly felowshippe, feare God, honour the kynge. 1. pet. ii.

The Gospell.

IEsus sayed to hys disciples: After a whyle ye shal not see me: and againe after a whyle ye shall see me: for I goe to the father. Thē sayd some of hys dyscyples betwene themselues: what is thys that he sayeth vnto vs: after a whyle ye shall not see me, and agayne after a whyle ye shall see me, and that I goe to the father: They sayed therfore: what is thys that he sayeth: after a whyle: we cannot tell what he sayeth. Jesus perceyued that they woulde aske hym, and sayed vnto them: ye enquire of thys betwene your selues, because I sayd: after a whyle ye shal not see me, and again after a while ye shal see me. Verely, verely, I saye vnto you: ye shal wepe and lament, but contrarywyse, the worlde shall reioyce. Ye shall sorowe, but your sorowe shalbe turned to ioye. A woman when she trauayleth hath sorow, because her houre is come. But assone as she is delyuered of the chylde, she remembreth no more the anguyshe, for Joh. xvi.

for ioy that a man is borne into the world. And ye now therfore haue ſorow: but I wil ſee you agayn, and your heartes ſhal reioyce, and your ioye ſhall no man take from you.

The fourth Sunday.

The Collecte.

ALmightie God, whiche doeſt make the myndes of al faithful mē to be of one wyl: Graunte vnto thy people, that they may loue the thing whiche thou commaundeſt, and deſyre that whiche thou doeſt promeſſe: that among the ſundry and manifold chaunges of the world, our heartes may ſurely there be fyxed, where as true ioyes are to be foūde: through Chriſt oure Lorde.

The Epiſtle.

Jameo. i



EVery good gift, and euery perfect gift, is frō aboue, and cometh downe from the father of lightes, with whom is no varyablenes, neyther ſhadow of chaunge. Of hys owne wyl begate he vs with the word of trueth, that we ſhoulde be the fyrſte fruites of hys creatures. Wherfore (dere brethrē) let euery mā be ſwyft to heare, ſlowe to ſpeake, ſlowe to wrath. For the wrath of man worketh not that whiche is ryghteous before GOD. Wherfore lay aparte al fylthynelle and ſuperfluitie of malicioulnes, and receue with mekenes the word that is grafted in you, which is hable to ſaue your ſoules.

The Goſpel.

Joh. xvi.



IEſus ſayd vnto hys diſciples: now I goe my way to hym that ſent me, and none of you aſketh me whether I goe. But beecauſe I haue ſayd ſuch thynges vnto you, your heartes are ful of ſorowe. Neuertheleſſe I tell you the trueth: it is expedyente for you that I goe away. For if I goe not away, that cōforter wil not come vnto you. But if I depart, I wil ſende hym vnto you. And when he is come, he wyll rebuke

buke the worlde of synne, and of ryghteousnesse, and of iudgement. Of synne, because they beleue not on me: Of ryghteousnesse, because I goe to my father, and ye shall see me no more: Of iudgement, because the prince of this worlde is iudged alreadye. I haue yet many thynges to saye vnto you, but ye cannot beare them awaye nowe: howbeit whē he is come (whiche is the spirite of truth) he wyll leade you into all trueth. He shall not speake of himself, but whatsoeuer he shall heare, ỹ shal he speake: and he wyll shewe you thynges to come. He shal glorify me, for he shall receyue of myne, & shall shewe vnto you. All thynges that the father hath, are mine: therfore sayd I vnto you, that he shall take of mine, & shew vnto you.

The fyfth Sunday.

The Collecte.

LOrde, frō whome all good thynges doe come: graūte vs thy humble seruaūtes, that by thy holy inspiration we may thynke those thynges that be good, and by thy mercyful guiding may perfourme the same, through our Lorde Iesus Chryste.

The Epistle.

SEe that ye be doers of the woorde, and not hearers only, deceiuing your owne selues. James. i
For if any man heare the woorde, and declareth not the same by hys workes, he is like vnto a man beholdynge hys bodelye face in a glasse. For assoone as he hath loked on hymselfe he goeth his waye, and forgetteth immediately what his fashion was. But whoso loketh in the perfect lawe of libertie, & continueth therin (yf he be not a forgetful hearer, but a doer of the worke) the same shalbe happy in hys dede. If any man emong you seme to be deuoute, and refrayneth not hys tonge, but deceyueth hys owne hearte, this mans deuotion is in vayne. Pure deuocīō, & vndefiled before god the father is this: to viset the fatherles and widowes in theyr aduersitie,

and

and to kepe hymselfe vnspotted of the world.

The Gospell.

Ioh. xvi. VErely, verely, I saye vnto you: whatsoeuer ye aske the father in my name, he wil geue it you. Hitherto haue ye asked nothyng in my name. Aske and ye shall receyue, that youre ioye may be full. These thynges haue I spoken vnto you by prouerbes. The tyme wyl come, whē I shal no more speake vnto you by prouerbes: but I shall shewe you playnlye from my father. At that daye shall ye aske in my name: And I saye not vnto you that I wyll speake vnto my father for you: For the father hymselfe loueth you, because ye haue loued me, and haue beleued that I came out from God. I weute out from the father, and came into the worlde. Agayne, I leaue the worlde, and goe to the father. His disciples sayed vnto him: Loe, now thou talkest playnly, and speakest no prouerbe. Nowe are we sure that thou knowest all thynges, and nedest not that any man should aske thee any questiō: therfore beleue we that thou camest from God. Iesus aunswered them: now ye doe beleue. Behold, the houre draweth nie and is already come, that ye shalbe scattered euery man to hys own, and shal leaue me alone. And yet am I not alone: for the father is with me. These wordes haue I spoken vnto you, that in me ye myght haue peace, for in the world shal ye haue tribulacion: but be of good chere, I haue ouercome the worlde.

¶ The Ascencion day.

The Collecte.

GRaūt we beseche thee almighty God, that like as we doe beleue thy onely begotten sonne our lorde to haue ascended into the heauens: so we may also in heart and minde thither ascende, and with him continually dwell.

The Epistle,

In



N the former treatise (deare Theophilus) we haue spoken of al that Iesus began to doe and teache, vntil the day in which he was taken vp, after that he through the holy goste, had geuen commaundementes vnto the Apostles, whom he had chosē, to whom also he shewed hymselfe aliue after his passiō (& that by many tokens) appearing vnto them fortie dayes, and speaking of the kyngdome of God, and gathered them together, and commaunded them that they shoulde not depart from Ierusalē, but to waite for the promes of the father, wherof (saieth he) ye haue heard of me. For Iohn truly baptised with water, but ye shalbe baptysed wyth the holy ghoste, after these fewe dayes. When they therfore were come together, thei asked of him, saying: Lord, wilte thou at thys tyme restore agayne the kyngdome of Israell? And he sayed vnto them: it is not for you to know the times or the seasōs which the father hath put in hys own power. But ye shal receiue power after the holy gost is come vpō you. And ye shalbe witnesses vnto me, not onely in Ierusalem, but also in al Iewry, and in all Samaria, and euen vnto the worldes ende. And when he had spoken these thynges, while they beheld, he was taken vp on hye, & a cloud receyued hym vp out of theyr syghte. And whyle they loked stedfastly vp towarde heauē as he went, beholde, two menne stoode by them in whyte apparell, whiche also sayed: ye menne of Galile, why stande ye gasynge vp into heauen? Thys same Iesus which is taken vp from you into heauen, shal so come, euen as ye haue seen hym goe into heauē. Act. 1.

The Gospell.

IEsus appeared vnto the eleuen as they sat at meate: and cast in theyr teeth their vnbelefe and hardnesse of hearte, because they beleued not them whyche had seen that he was ryssen agayne from the dead: and he sayed vnto them: mar. xvi

Goe

Goe ye into all the worlde, and preache the goſpell to al creatures: he that beleueth & is baptyſed, ſhalbe ſaued. But he that beleueth not ſhalbe damned: And theſe tokens ſhal folow thē that beleue. In my name they ſhal caſt out deuils, they ſhall ſpeake wyth new tonges, they ſhal dryue away ſerpētes. And if they drinke any deadly thyng it ſhall not hurte them. They ſhall laye theyr hande on the ſycke, and they ſhall recouer. So then when the lord had ſpoken vnto them, he was receyued into heauen, and is on the right hand of god. And they went forth, and preached euery where, the Lorde worckyng wyth them, and confirming the worde wyth myracles folowynge.

The Sunday after the Aſcencyon day.

The Collecte.

O God, the kynge of glorye, which haſt exalted thine onely ſonne Jeſus Chryſte, wyth great triumphe vnto thy kyngdome in heauen: we beſeche thee leaue vs not comfortles, but ſēd to vs thyne holy goſt to comfort vs, and exalte vs vnto the ſame place, whither our Sauiour Chriſte is gone beefore: who liueth and reygneth. &c.

The Epiſtle.

1. peter. iiii. THe ende of all thynges is at hand: be ye therefore ſobre, & watche vnto prayer. But aboue al thinges haue feruent loue amonge your ſelues: for loue ſhall couer the multytude of ſinnes. Be ye herberous one to another without grudgeinge. As euerye man hath receyued the gifte, euen ſo miniſter the ſame one to an other, as good miniſters of the manifold graces of God. If anye manne ſpeake, lette hym talke as the wordes of God. If any mā miniſter, let hym doe it as of the habilitie whyche God miniſtreth to hym: that

God

God in all thynges maye be glorifyed through Jeſus Chriſt: to whom be prayſe and dominion for euer and euer. Amen.

The Goſpell.

When the coumforter is come whome I wyl ſende vnto you from the father (euen the ſpirite of trueth, whiche proceadeth of the father) he ſhal teſtify of me. And ye ſhall beare witneſſe alſo, becauſe ye haue been with me frō the begynnyng. Theſe thynges haue I ſayd vnto you, becauſe ye ſhoulde not be offended. They ſhal excommunicate you: yea, the tyme ſhall come, that whoſoeuer killeth you, wil thynke that he doth God ſeruice. And ſuche thynges wyl they doe vnto you, becauſe thei haue not knowen the father, neyther yet me. But theſe thynges I haue tolde you, that whan the tyme is come, ye maye remembre then that I tolde you. Joh. xv.

Whitſunday.

The Collecte.

God, which as vpō this day haſt taught the hertes of thy faithful people, by the ſēding to thē the light of thy holy ſpirite: Graūt vs by the ſame ſpirite to haue a righte iudgemēt in al thinges, & euermore to reioyce in hys holy cōfort, through the merites of Chriſt Jeſu our ſauiour: who liueth and reigneth with thee in the vnitie of the ſame ſpirite, one God world wythout ende.

The Epiſtle.

When the fiftie dayes were come to an end, they were al with one accorde together in one place. And ſodēly there came a ſound from heauen, as it had ben the comming of a mightye wynde, and it fylled all the houſe where they ſate. And there appeared vnto them clouen tongues, lyke as they had been of fyre, & it ſate vpon eche one of them: and they were al fil- Act. ii.

led wyth the holy goste, and began to speake with other tongues, euen as the same spirite gaue them vtteraũce. Then were dwelling at Jerusalẽ Jewes, deuoute men out of euery nacion of them that are vnder heauen. wher this was noysed about, the multitude came together & were astonied, because that euery mã heard them speake with his owne language: They wondred all and merueiled, sayinge amonge themselues: beholde, are not all these, which speake, of Galile? And how heare we euery man his owne tongue wherein we were borne? Parthians, and Medes, and Elamites, and the inhabiters of Mesopotamia, and of Jewrye, and of Capadocia, of Pontus and Asia, Phrigia and Pamphilia, of Egipte, and of the parties of Libia, which is beside Syren, and straungers of Rome, Jewes & Proselites, Grekes and Arrabians, we haue heard them speake in oure owne tongues the great workes of God.

The Gospell.

Joh. xiii

IEsus sayd vnto hys Disciples: yf ye loue me kepe my commaundementes, and I wyl pray the father, and he shall geue you another comforter, that he maye abyde wyth you for euer: euen the spirite of trueth, whome the worlde cannot receiue, because the worlde seeth hym not, neither knoweth hym. But ye knowe hym, for he dwelleth with you, and shalbe in you. I wil not leaue you comfortles, but wyll come to you. Yet a lytle whyle and the worlde seeth me no more: but ye see me. For I liue, and ye shall lyue. That day shal ye know that I am in my father, and you in me, and I in you. He that hath my cõmaundemẽtes and kepeth thẽ, the same is he that loueth me. And he that loueth me, shalbe loued of my father, and I wil loue him, and wyl shewe myne own self vnto hym. Judas sayeth vnto hym (not Judas Iscarioth:) Lord, what is done that thou wilt shew thy self vnto vs, and not vnto the world? Jesus aunswered, and sayde vnto them: yf a man loue me, he wyll kepe my sayinges, & my father

father wyl loue him: and we wyl come vnto him, & dwel wyth hym. He that loueth me not, kepeth not my sayinges. And the word which ye heare, is not mine, but the fathers which sēt me. These thynges haue I spokē vnto you, beynge yet presente with you. But the comforter which is the holy goost whō my father will sende in my name, he shall teache you al thynges, & bring al thynges to your remēbraunce whatsoeuer I haue said vnto you. Peace: I leaue with you: my peace I geue vnto you. Not as the world geueth, geue I vnto you. Let not your heartes be greued, neyther feare. Ye haue heard how I sayd vnto you: I goe, and come agayne vnto you. Yf ye loued me, ye would verely reioyce, because I sayd, I goe vnto the father. For the father is greater then I. And nowe haue I shewed you before it come, that when it is come to passe, ye might beleue. Hereafter wil I not talke manye wordes vnto you. For the Prince of thys world commeth, and hath naughte in me. But that the world maye knowe that I loue the father. And as the father gaue me commaundement, euen so doe I.

¶ Monday in whitson weke.

The Collecte.

¶ God which. &c. (As vpon Whitsunday.)

The Epistle.

When Peter opened hys mouth and sayde: Of a Act. x.
trueth I perceaue that there is no respecte of persones wyth God: but in all people, he that feareth hym, and worketh ryghteousnes, is accepted wyth hym. Ye know the preachyng that god sent vnto the children of Israel, preachynge peace by Iesus Christ which is Lorde ouer al thynges: which preaching was published throughout al Iewrie (and beganne in Galile after the baptisme whiche Ihon preached) howe God annoynted Iesus of Nazareth with the holy goost

and wyth power. Whiche Jesus went aboute, doynge good, and healyng all that were oppressed of the deuyll. For God was with hym. And we are wytnesses of all thynges whiche he dyd in the land of the Jewes, and at Jerusalem whom they slewe and hanged on a tree: Him God rayled vp the thyrde day, and shewed him openly, not to all the people, but vnto vs witnesses (chosen before of God for the same intent) which did eate & drinke with hym after he arose from death. And he commaunded vs to preache vnto the people, and to testyfy that it is he, whyche was ordayned of God to bee the iudge of quicke & dead. To him gene al the Prophetes witnesse, that through his name whosoeuer beleueth in him, shal receyue remissiō of synnes. Whyle Peter yet spake these woordes, the holy ghost fell on all them whiche hearde the preachyng. And they of the circumcision whiche beleued, were astonied, as many as came with Peter: because that on the Gentiles also was shedde out the gift of the holye ghost. For they heard them speake wyth tōgues, & magnify God. Then aūswered Peter: can any man forbidde water that these shoulde not be baptysed which haue receyued the holy ghost as wel as we? And he commaūded them to be baptysed in the name of the Lord. Then prayed they him to tarie a fewe dayes.

The Gospell.

Joh. iii

SO God loued the worlde, that he gaue his only begottē sonne, that whosoeuer beleueth in him, should not perishe, but haue euerlastynge lyfe. For god sent not his sōne into the worlde to cōdēne the worlde, but that the worlde through him might be saued. But he that beleueth on him, is not cōdemned. But he that beleueth not, is condēned alreadye, because he hath not beleued in the name of the onely begotten sonne of God. And this is the condemnation: that light is come into the worlde, and men loued darkenes more then light, because theyr deedes were euyll. For euerye one that euyl doeth, hateth the lyght, neyther commeth

to

to the lyght, leste his dedes should be reproued. But he that doeth the trueth, cometh to the light that his dedes may be knowen, how that they are wrought in God.

The tuesday after whitsunday.

The Collecte.

God which. &c. (As vpon whitsunday.)

The Epystle.

When the Apostles which were at Jerusalē Act. viii.
hearde saye, that Samaria had receyued the word of God, they sēt vnto them Peter & John. which when they were come downe, praied for them that they might receyue the holy goste. For as yet he was come on none of them, but they were baptysed onely in the name of Christ Jesu. Then layd they their handes on them, and they receyued the holy ghoste.

The Gospell

Verely, verely, I saye vnto you: he that Joh. x.
entreth not in by the doore into the shepefolde, but climeth vp some other way, the same is a theefe and a murtherer. But he that entereth in by the doore, is the shepehearde of the shepe: To hym the porter openeth, and the shepe heare his voyce, and he calleth his owne shepe by name, and leadeth them oute. And when he hath sent foorth his owne shepe, he goeth before them, & the shepe folowe him: for they knowe hys voyce. A straunger wyll they not folowe, but wyll flee from hym, for they knowe not the voyce of straungers. This Prouerbe spake Jesus vnto thē, but they vnderstode not what thynges they were which he spake vnto them. Thē sayd Jesus vnto them agayne: Verely, verely, I say vnto you: I am the doore of the shepe. All (euē as many as came before me) are theues & murtherers,

but the shepe dyd not heare thē. I am the doore, by me if any entre in, he shalbe safe, & shall go in & out, and fynde pasture. A theefe cometh not but for to steale, kyl, and destroye. I am come that they myghte haue lyfe, and that they myght haue it more aboundantly.

Trinitie Sunday.

The Collecte.

ALmyghtie and euerlasting god, whiche hast geuen vnto vs thy seruauntes, grace by the cōfession of a true faythe to acknowledge the glorye of the eternall Trinitie, and in the power of the deuine Maiestie to worshipp the vnitie: we beseethe thee, that through the stedfastnes of this faith we may euermore be defended from al aduersitie, whych liuest and reygnest one God, world wythout ende. Amen.

The Epystle.

Apoc. iiii. AFter thys I looked, and behold, a doore was open in heauē, and the fyrst voyce whiche I heard, was as it were of a trompet, talking wyth me, whych sayd: come vp hyther, and I wyll shewe thee thynges which must be fulfylled hereafter. And immediatly I was in ỹ spirite: And behold, a seat was set in heauen, & one sate on the seate. And he that sate was to loke vpon, lyke vnto a Jasper stone, and a Sardine stone. And there was a rayne bowe aboute the seate, in sight like vnto an Emerauld. And about the seate wer. xxiiii. seates. And vpon the seates. xxiiii. elders syttynge, clothed in whyte rayment, and had on theyr heades crownes of golde. And out of the seate proceded lightninges, and thūderinges, and voyces: and there were seuen lampes of fyre burnyng before the seate, whych are the seuē spirites of god. And before the seate there was a sea of glasse lyke vnto Christall, & in the middes of the seate, & round about the seate, were foure beastes full of eyes before and behynde.

And

And the firſt beaſt was like a Lion: & the ſecond beaſt like a Calfe: & ỳ third beaſt had a face as a man: & the fourth beaſte was lyke a flying Egle. And the foure beaſtes had eche of thē ſixe winges about him, & they were ful of eyes within. And they did not reſt day nether night, ſaying: Holy, holy, holy, lord God almightie which was, & is, & is to come. And whē thoſe beaſtes gaue glorie & honoure, & thankes to hym that ſate on theſeate (whyche lyueth for euer and euer) the. xxiiii. elders fel downe beefore him that ſate on the throne, & worſhypped hym that lyueth for euer, and caſt theyr crownes before the throne, ſaying: thou art worthy, O lord (our god) to receue glory & honour, and power: for thou haſt created all thynges, and for thy wylles ſake they are and were created.

The Goſpell.

There was a mā of the Phariſeis named Nichodemus, a ruler of the Jewes. The ſame came to Jeſus by night, and ſayde vnto him: Rabbi, we knowe that thou art a teacher come from GOD: for no man could doe ſuche miracles as thou doeſt, excepte God were wyth hym. Jeſus aunſwered and ſayed vnto him: Verely, verely, I ſay vnto thee: except a man be borne from aboue, he cannot ſee the kyngdome of God. Nichodemus ſayed vnto him: how can a man be borne when he is olde? can he entre into hys mothers wombe and be borne agayne? Jeſus aunſwered: verely, verely, I ſay vnto thee, except a mā be borne of water, and of the ſpirite, he cannot enter in to the kingdome of God. That whiche is borne of the fleſhe, is fleſhe: And that which is borne of the ſpirite, is ſpirite. Meruayle not thou that I ſayde to thee, ye muſt be borne from aboue. The wind bloweth wher it liſteth, and thou heareſt the ſoūd thereof, but thou cāſt not tel whence it cometh nor whether he goeth: So is euery one that is borne of the ſpirite Nichodemus aū- Joſn. iii

swered and sayd vnto him: how can these thinges be? Jesus aunswered & sayd vnto hym: arte thou a mayster in Israel, and knowest not these thynges? Verely, verely, I say vnto thee: we speake that we knowe, and testifie that we haue seen, & ye receue not our witnesse. Yf I haue told you earthly thinges, and ye beleue not: howe shal ye beleue if I tell you of heauenly thynges? And no man ascendeth vp to heauen, but he that came downe from heauen, euē the sonne of man which is in heauen. And as Moises lyft vp the serpent in the wildernes, euen so must the sonne of man be lyft vp: that whosoeuer beleueth in hym perisshe not, but haue euerlastynge lyfe.

¶ The first Sunday after Trinitie Sunday.

The Collecte.

GOd the strēgth of all thē that trust in thee, mercyfully accepte our prayers: And because the weakenesse of our mortal nature can do no good thing without thee: graūt vs the help of thi grace, that in keping of thy commaundementes, we may please thee both in wyll and dede: through Jesus Chryst our Lorde.

The Epystle.

1. Jo. iiii

DEarely beloued, let vs loue one another: for loue cometh of God. And euerye one that loueth, is borne of god, and knoweth god. He that loueth not, knoweth not god: for god is loue. In this appeareth the loue of god to vs warde, because that god sent his onelye begotten sōne into the world, that we might liue through hym. Herein is loue, not that we loued god, but that he loued vs, and sent his sonne to be the agrement for our synnes. Dearelye beloued, if god so loued vs, we ought also one to loue another. No mā hath seen god at any tyme. If we loue one another, god dwelleth in vs, and hys loue is perfecte in vs. Hereby knowe we that we

dwel

dwel in him and he in vs, because he hath geuen vs of his spirite. And we haue seen and doe testifie that the father sent the sõne to be ꝑ sauiour of the world: whosoeuer confesseth that Jesus is the sonne of god, in him dwelleth god, and he in God. And we haue knowen & beleued the loue that god hath to vs. God is loue, and he that dwelleth in loue, dwelleth in God, and God in hym. Herein is the loue perfecte in vs, that we shoulde trust in the day of Judgemẽt. For as he is, euen so are we in this world. There is no feare in loue, but perfect loue casteth out feare: for feare hath paynfulnes. He that feareth is not perfect in loue. We loue him, for he loued vs first. Yf a mã say: I loue God, & yet hate hys brother, he is a lyer. For howe can he that loueth not hys brother whõ he hath seen, loue god whom he hath not seen? And this commaundement haue we of him: that he which loueth god, should loue his brother also.

The Gospell.

THere was a certayne rithe man, which was clothed in purple and fine whyte, and fared deliciously euery daye: And there was a certain begger named Lazarus, whyche laye at hys gate full of sores, desiring to be refreshed with the crummes whiche fell from the rych mans boarde, and no man gaue vnto hym. The dogges came also and licked hys sores. And it fortuned that the begger died, & was carted by the Aungels into Abrahams bosome. The ryche man also died and was buried: And beeing in hell in tormentes, he lyfte vp hys eyes and sawe Abrahaim a farre of, and Lazarus in his bosome, and he cried & said: father Abraham haue merry on me, & send Lazarus, that he maye dyppe the typ of hys fynger in water and coole my tonge, for I am tormented in thys flame. But Abrahã sayde: Sõne remẽbre that thou in thy lyfe tyme receyuedst thy pleasure, and cõtrarywyse Lazarus receued paine: But nowhe is comforted and

Luk xvi

thou

thou arte punished. Beyonde al this, betwene vs and you there is a great space set, so ỹ they whiche woulde goe from hence to you cannot: neyther may come from thence to vs. Then he sayde: I praye the therefore, father, sẽd him to my fathers house (for I haue fiue brethren) for to warne them, leste they come also into this place of tormente. Abraham sayd vnto him: they haue Moises & the Prophetes, let thẽ heare thẽ. And he said: nay father Abrahã, but if one come vnto thẽ from the dead, they wil repente. He sayd vnto him: yf they heare not Moises and the Prophets, neyther wil thei beleue thoughe one rose from death agayne.

The second Sunday.

The Collecte.

LOrde, make vs to haue a perpetuall feare & loue of thy holy name, for thou neuer fayleste to helpe and gouerne thẽ, whom thou doeste bryng vp in thy stedfast loue. Graunt thys. &c.

The Epystle.

1. Joh iii

MErualle not my brethren, thoughe the world hate you. We know that we are translated from death vnto life, because we loue the brethrẽ. He that loueth not his brother abideth in deth. Wholsoeuer hateth his brother is a manslear, And ye knowe that no manslear hath eternal life abydinge in hym. Hereby perceyue we loue, because he gaue hys lyfe for vs, and we oughte to geue our liues for the brethren. But who so hath this worldes good, and seeth his brother haue nede, & shutteth vp his compassiõ frõ him, how dwelleth the loue of God in him? My babes, let vs not loue in word, nether in tõge: but in dede and in veritie. Hereby we know that we are of the veritie, and can quiet our heartes before him. For yf our heart cõdemne vs, God is greater thẽ our heart, & knoweth al thinges. Derely beloued if our hearte condemne vs

not

not, then haue we truste to Godwarde, and whatsoeuer we aske, we receyue of hym, because we kepe his cõmaũdements, and do those thinges which are pleasaunt in his syght, And thys is his cõmaundement, that we beleue on the name of his sonne Jesus Christ, and loue one another as he gaue cõmaundemẽt. And he that kepeth his commaundemẽtes, dwelleth in hym, and he in hym: and hereby we know that he abideth in vs, euen by the spirite which he hath geuen vs.

The Gospell



Certayne man ordeyned a great supper, & bad many, & sent his seruaunte at supper tyme, to say to them that were bydden: come, for all thinges are now ready. And they all at once begã to make excuse, The firste sayde vnto him: I haue bought a farme, & I must nedes go and see it, I pray the haue me excused: And an other sayd: I haue bought fiue yoke of Oxen, & I goe to proue them, I praye thee haue me excused. And another sayd: I haue maried a wyfe, & therefore I cannot come, And the seruaunt returned & brought his maister word agayne thereof. Then was the good man of the house displeased & sayd vnto his seruaunt: go out quickly into the stretes and quarters of the citie, and bryng in hither the poore & feble, and the halte, and blynde. And the seruaunt said: Lorde, it is done as thou hast commaunded and yet there is rowme. And the Lorde sayd vnto the seruaunt: goe out vnto the hye wayes and hedges, and compell them to come in, that my house may bee fylled. For I say vnto you, that none of these men whych were bidden shal tast of my supper. Luk. xiiii

The thyrd Sunday.

The Collecte.

Lorde, we beseche thee mercyfully to heare vs, and vnto whome thou haste geuen an hartye desyre to pray:

praye: graunt that by thy myghtye ayde we may be defended: throughe Jesus Christ our Lorde.

The Epistle.

1.peter.v. SUbmit your selues euery man one to another: knit your selues together in lowelynes of mynd. For god resisteth the proud, and geueth grace to the humble. Submitte your selues therfore vnder the myghtye hand of God, that he may exalt you when the tyme is come. Cast all your care vpon him: for he careth for you. Be sobre, & watche, for your aduersary the deuyl, as a roaring Lion, walketh about, seking whom he may deuoure, whom resiste stedfast in the faith: knowyng that the same afflictiõs are appointed vnto your brethren, that are in the worlde. But the god of all grace which hath called vs vnto his eternall glory by Christ Jesu, shall hys owne selfe (after that ye haue suffered a lytle affliction) make you perfecte, settle, strength, and stablishe you. To him be glorye and dominion for euer and euer. Amen.

The Gospell.

Luk.xv. THen resorted vnto him, all the Publicans & synners for to heare hym. And the Pharisees and Scribes murmured, sayinge: He receyueth synners and eateth with them. But he putte forth this parable vnto thē, sayinge: What man amonge you hauinge an hundreth shepe (if he lose one of them) doeth not leaue ninetie and nine in the wyldernes, and goeth after that whyche is lost, vntyll he fynde it? And when he hath found it, he layeth it on his shoulders with ioye. And assoone as he cometh home, he calleth together his louers and neighbours, saying vnto them: Reioyce with me, for I haue founde my shepe which was loste. I say vnto you, that lykewyse ioye shalbe in heauen ouer one sinner that repenteth, more then ouer ninety and nyne iuste persons

which

whych nede no repentaunce. Eyther what woman hauing ten grotes (yf she lose one) doth not light a candle & swepe the house, and seke diligently tyl she finde it? And whē she hath found it, she calleth her louers & her neighboures together: sayinge: Reioyce with me, for I haue found the grote which I lost. Likewise, I say vnto you shal there be ioye in the presence of the Aungels of God, ouer one synner that repenteth.

The fourth Sunday.

The Collecte.

GOd, the protector of al that truste in thee, wythoute whom nothyng is strong, nothyng is holy, encrease and multyplye vpon vs thy mercy, that thou being our ruler and gyde, we may so passe through thynges temporall, that we fynallye lose not the thynges eternall: graunt thys heauenlye father, for Jesus Christes sake our Lorde.

The Epistle.



I Suppose that the afflictions of thys life, are not worthy of the glori which shal be shewed vpon vs. For the feruente desyre of the creature abydeth, loking when the sonnes of God shall appeare, because the creature is subdued to vanitie agaynst the wil therof, but for hys wyll whyche hath subdued the same in hope. For the same creature shall be deliuered from the bondage of corrupcion, into the glorious libertye of the sonnes of God. For we knowe that euerye creature groneth with vs also, and trauayleth in payne, euen vnto this tyme, not onely it, but we also whyche haue the fyrst fruites of the spirite, mourne in our selues also, Ro. viii.

and

and wayte for the adoption (of the chyldren of God) euē the delyueraunce of our bodyes.

The Goſpell.

Luk. vi.



E ye mercyfull as your father alſo is mercyfull. Judge not, and ye ſhal not be iudged: condemne not, and ye ſhall not be condemned. Forgeue and ye ſhalbe forgeuen. Geue and it ſhalbe geuen vnto you, good meaſure and preſſed downe, and ſhaken together, and runnyng ouer, ſhal men geue into your boſomes. For wyth the ſame meaſure that ye mete withall, ſhall other men mete to you agayne. And he put forth a ſimilitude vnto thē. Can the blind leade the blind? doe they not both fal into the dytche? The diſciple is not aboue his mayſter: Euery mā ſhalbe perfect, euen as his maiſter is. Why ſeeſt thou a mote in thy brothers eye, but cōſidereſt not the beame that is in thine owne eye? Either how canſt thou ſay to thy brother? Brother, let me pull out the mote that is in thine eye, when thou ſeeſt not the beame that is in thine owne eye? firſt thou ypocrite, caſte out the beame out of thine owne eye, then ſhalt thou ſe perfectlye to pull oute the mote that is in thy brothers eye.

The fifth Sunday.

The Collecte.

GRaunt Lord, we beſeche thee, that the courſe of this worlde maye be ſo peaceably ordred by thy gouernaunce, that thy congregacion maye ioyfully ſerue thee in all godly quietnes: throughe Jeſus Chriſt our Lord.

The Epiſtle.

BE you al of one mynd, and of one hearte, loue as brethren, be pitifull, be curteous, (meke) not rendringe euyll for euill, or rebuke for rebuke: but contrary wyse blesse, knowynge that ye are therunto called, euen that ye should be heyres of the blessing. For he that doeth longe after life, and loueth to see good dayes: let him refrayne his tongue from euyll, and his lippes that they speake no guyle. Let him eschewe euyll and doe good, let hym seke peace, and ensue it. For the eyes of the Lorde are ouer the righteous, & his eares are open vnto their prayers. Agayn, the face of the lord is ouer them that do euil. Moreouer, who is he that will harme you, yf ye folowe that whych is good: yea, happye are ye yf anye trouble happen vnto you for ryghteousnes sake. Be not ye afrayde for any terrour of them, neyther bee ye troubled, but sanctifye the Lorde God in your heartes. 1. peter. iii

The Gospell.

IT came to passe, that (whē the people preased vpō him, to heare the word of God) he stode by the lake of Genazareth, and sawe two shippes stand by the lakes syde, but the fyshermē were gone out of thē, & were washing their nettes. And he entered into one of the shippes (which pertained to Simon) & prayed hym that he would thrust oute a little from the lande. And he sate downe, & taught the people out of the ship. When he had left speaking, he sayd vnto Simon: launche out into the depe, & let slip your nettes to make a draught. And Simon aunswered, and sayd vnto him: Mayster, we haue laboured all nyghte, and haue taken nothynge. Neuertheless, at thy commaundement I wyll loose foorth the nette. And when they had so done, they inclosed a greate Luke. v.

a greate multitude of fysshes. But theyr nette brake, and they beckened to theyr felowes (whych were in the other shyp) that they shoulde come & help them. And they came and fylled bothe shippes, that they sonke agayne. when Simon Peter sawe this, he fell downe at Jesus knees, sayinge: Lorde, goe from me, for I am a sinnefull mã. For he was astonied and all that were with him, at the draught of fysshes which they had taken: & so was also James & John the sonnes of zebede, whiche were parteners with Simon. And Jesus said vnto Simon: feare not, from henceforth thou shalt catche men. And they broughte the shippes to lande, and forsoke all and folowed hym.

The sixth Sunday.

The Collecte.

GOd whiche hast prepared to them that loue thee, such good thinges as passe al mans vnderstãding: powre into oure heartes such loue towarde thee, that we louing thee in all thynges, maye obtayne thy promyses, whych excede al that we can desire throughe Jesus Christ our Lorde.

The Epystle.

Rom. vi. KNowe ye not, that all we whyche are baptised in Jesus Christ, are baptised to dye wyth hym? we are buried then with him by baptisme for to dye: that lykewyse as Christ was raysed from death by the glory of the father, euẽ so we also shoulde walke in a new lyfe. For yf we be grafte in death lyke vnto hym, euen so shal we be partakers of the holy resurrectiõ: Knowing this that

that your olde man is crucified With him also, that the body of synne myght vtterlye bee destroyed, that henceforth We shoulde not bee seruauntes vnto synne. For he that is dead, is iustified from synne. Wherefore, yf We be dead With Christe, We beleue that We shall also lyue With hym, knowynge that Christ beinge rayled from death, dieth no more. Death hath no more power ouer hym. For as touchyng that he dyed, he dyed concernynge synne once: And as touchynge that he lyueth, he lyueth vnto God. Likewyse consider ye also, that ye are dead as touchinge synne, but are alyue vnto god, through Iesus Christ our Lorde.

The Gospell.



Iesus sayd vnto his disciples: except your righteousnesse excede the right eousnesse of the Scribes & Pharisees, ye cannot enter into the kingdome of heauē. Ye haue heard that it was sayd vnto them of olde tyme. Thou shalte not kyll. Whosoeuer kylleth, shalbe in daunger of iudgement. But I saye vnto you: that Whosoeuer is angry With his brother (vnadui sedly) shall be in daunger of iudgemente. And Whosoeuer saye vnto his brother, Racha: shalbe in daunger of a cōsel. But Whosoeuer saith, thou foole: shalbe in dan ger of hell fyre. Therfore, if thou offrest thy gyft at the altare, and there remembrest that thy brother hath ought agaynste thee, leaue there thyne offeringe before the altare, and goe thy way fyrst and be reconcyled to thy brother, & then come and offer thy gyft. Agree With thyne aduersarye quickly, Whiles thou art in the Way With him, lest at any tyme the aduersary delyuer thee to the iudge, & the iudge delyuer thee to the minister, and then thou be cast into prison. Verely I saye vnto thee: thou shalt not come out thence, tyll thou haue payed the vtterinost farthynge. *Math. v.*

The, vij. Sundaye.

The Collect.

LOrde of all power and might, Which art the auctour and geuer of all good thinges: graffe in oure heartes the loue

of thy name, increase in vs true religion, nourishe vs with all goodnes, and of thy greate mercye keepe vs in the same: Throughe Jesus Chryst our Lorde.

The Epistle.

Rom. vj. I Speake grosly, because of the infyrmitie of youre flesshe. As ye haue geuen your membres seruauntes to vnclennes, and to iniquitie (from one iniquitie to another:) euen so now geue ouer your members seruauntes vnto ryghteousnesse, ℣ ye may be sanctified. For when ye were seruauntes of synne, ye were voyde of ryghteousnes. What fruyte had you then in those thinges, whereof ye are now ashamed? for the ende of those thinges are death. But now are ye deliuered from synne, and made the seruaūtes of God, and haue your fruyt to be sanctified, and the ende euerlastynge lyfe. For the reward of synne is death: but eternall lyfe is the gyft of God, through Jesus Chryst our Lorde.

The Gospell.

Mar. viij. IN those dayes, when there was a very greate company, and had nothyng to eate: Jesus called his disciples vnto hym, ℣ sayed vnto them: I haue compassion on the people, because they haue bene now with me three dayes, and haue nothynge to eate: And if I sende them awaye fastynge to theyr owne houses, they shall faynt by the waye: for diuerse of them came from farre. And his disciples aunswered hym: Where shoulde a man haue breade here in the wyldernes, to satysfye these? And he asked them: how many loaues haue ye? They sayed, seuen. And he commaunded the people to syt downe on the grounde. And he toke the seuen loaues: And when he had geuen thankes, he brake and gaue to his disciples to set before them. And they did set thē before the people. And they had a fewe small fyshes: And whē he had blessed, he commaunded them also to be set before them. And they dyd eate, and were suffised. And they toke vp of the broken meate that was left, seuen baskettes full. And they that dyd eate, were aboue foure thousand. And he sent thē away.

¶ The

The eyghte Sundaye.

The Collect.

GOd whose prouidence is neuer deceiued: We humblye beseche thee, that thou wylte put awaye from us all hurtfull thynges, and geue those thynges whiche be profitable for vs. Through Iesus Christ our Lorde.

The Epistle.

BRethren, We are debters, not to the flesh, to lyue after the flesshe. For yf ye lyue after the flesshe, ye shall dye. But yf ye through the spirite doe mortifye the dedes of the body, ye shall lyue. For as manye as are leadde by the spirite of God, they are the sonnes of God. For ye haue not receyued the spirite of bondage to feare any more, but ye haue receyued the spirite of adoption, whereby ye crye: Abba father. The same spirite certifieth our spirite, that We are the sonnes of GOD. If We be sonnes, then are We also heyres: the heyres I meane of God, and heyres annexed with Christ, yf so be that We suffre with hym, that We may be also glorified together with hym. *Rom. viij.*

The Gospell.

BEware of false Prophetes, whiche come to you in sheepes clothynge, but inwardly they are rauenynge wolues. Ye shall knowe them by theyr fruites. Doe men gather Grapes of thornes? Or fygges of Thistles? Euē so euery good tree, bryngeth forth good fruites. But a corrupt tree bryngeth forth euyl fruites. A good tree cannot bring furth bad fruites, neither can a bad tree bryng forth good fruytes. Euery tree that bryngeth not forth good fruite, is hewen downe, and cast into the fyer. Wherefore, by theyr fruytes ye shall knowe them. Not euery one that sayth vnto me, Lorde, Lorde, shall entre into the kyngedome of heauen: but he that doeth the will of my father which is in heauen, he shall enter into the kyngedome of heauen. *Math. vii*

The .xv. Sondaye.

The Collecte.

GRaunt to vs Lorde we beseche thee, that the prynce of this worlde maye have no power ouer vs, but that we maye be ledde of the holy Ghoste, and do alwayes suche thynges as be pleasaunt in thy sighte, whiche cannot be without thee, onely by them be ordered and accordyng to thy wyll. Through Jesu Christe our Lorde. Amen.

The Epistle.

1 Cor. x. BRethren, I wolde not that ye shulde be ignorannte, howe that our fathers were all vnder the cloude, and all passed throughe the sea, and were all baptised vnder Moses in the cloude and in the sea, and dyde all eate of one spirituall meate, and dyde all drynke of one spirituall drynke. And they dranke of the spirituall Rocke that followed them, whiche Rocke was Christe. But in many of them had God no delyght. For they were ouerthrowen in the wyldernes. These are ensaumples to vs, that we shulde not lust after euyll thynges, as they lusted. And that ye shulde not be worshyppers of ymages, as were some of them, according as it is wrytten. The people sate downe to eate and drynke, and rose vp to playe. Neyther lette vs be defyled with fornicacion, as some of them were defyled with fornicacion, and fell in one daye three and twentye thousande. Neyther lette vs tempt Christe, as some of them tempted, and were destroyed of serpentes. Neither murmure ye, as some of them murmured, and were destroyed of the destroyer. All these thynges happened vnto them for ensaumples: But are wryten to putte vs in remembraunce, whome the endes of the worlde are come vpon. Wherefore, lette hym that thynketh he standeth, take heede leste he fall. There hath none other temptacion taken you, but suche as followed the nature of man. But God is faythfull, whiche shall not suffre you to bee tempted aboue youre strength: but shall in the middes of temptacion, make a waye, that ye maye be able to beare it.

The

The Gospell.



Iesus sayed to his disciples: There was a certayne ryche man, which had a Stewarde, and thesame was accused vnto hym, that he hadde wasted his goodes. And he called hym, & sayde vnto him: howe is it that I heare this of thee? Geue accoumptes of thy Stewardshyp, for thou mayest be no longer Stewarde. The Stewarde sayd within himselfe: What shall I doe? for my maister taketh away from me the Stewardshyp. I cannot dygge, and to begge I am ashamed. I wote what to doe, & when I am put oute of the Stewardshyp, they may receiue me into theyr houses. So when he had called al his maisters debters together, he sayd vnto the fyrst: howe muche owest thou vnto my maister? And he saied: an hundred tunnes of oyle. And he sayde vnto hym: take thy byl and syt downe quickly, and write fyftie. Then sayd he to an other: how much owest thou? And he said: an hundred quarters of Wheate. He sayd vnto hym: take thy byll and wryte foure skore. And the Lord commended the vniust Steward, because he had done wiselye. For the children of this worlde are in theyr nacion wiser then the chyldren of light. And I say vnto you: Make you frendes of the vnrighteous Mammon that when ye shall haue nede, they maye receaue you into euerlastynge habitacions. Luk. xvi.

The tenth Sundaye.

The Collect.

Let thy mercyfull eares, O Lorde, be open to the prayers of thy humble seruauntes: and that they maye obtayne theyr peticions, make them to aske suche thinges as shall please thee: through Iesus Christ our Lorde.

The Epistle.



Oncerninge spirituall thynges (brethren) I woulde not haue you ignorannt. Ye knowe that ye were Gentyles, and wente youre wayes vnto dumme ymages, euen as ye were led. Wherfore I declare vnto you, that no man, speakyng by the spirit of god, i. Cor. xij.

defieth Jesus. Also no man can say ✠ Jesus is the Lorde, but by the holy goste: There are diuersities of gyftes, yet but one spirite. And there are differences of administracions, and yet but one Lorde. And there are diuerse maners of operacions, and yet but one God, whyche worketh all in all. The gyft of the spirite is geuen to euerye man, to edifye withall. For to one is geuen through the spyrite, the vtteraunce of wisedom: To another is geuen the vtteraunce of knowledge, by the same spyrite. To another is geuen fayth by the same spyrite. To another the gyft of healyng by the same spyrite. To another power to do myracles. To another to prophecie. To another iudgement to discerne spirites. To another diuerse tongues. To another the interpretacion of tongues: But these all worketh the selfe same spyrite, deuidynge to euery man a seuerall gyft, euen as he wyll.

The Gospell.

Luk. xix. AND when he was come nere to Hierusalem, he behelde the citie, and wept on it, saying. If thou hadst knowen those thynges whyche belonge vnto thy peace, euen in this thy day thou woldeste take hede. But nowe are they hydde from thyne eyes: For the dayes shall come vnto thee, that thy enemyes shal cast a banke about thee, and compasse thee round, and kepe thee in on euery side, and make thee euen with the grounde, and the chyldren whyche are in thee. And they shal not leaue in thee one stone vpon another, because thou knowest not the tyme of thy visitacion. And he went into the Temple, and began to caste oute them that solde therein, and them that bought, saying vnto them: It is written, my house is the house of prayer, but ye haue made it a denne of theues. And he taught dayly in the temple.

The. xj. Sundaye.

The Collect.

GOd whyche declarest thy almyghtye power, most chiefly in the wyng mercy ✠ pitie: Geue vnto vs aboundantly

lye thy grace, that we runnynge to thy promyses, maye bee partakers of thy heauenly treasure: throughe Jesus Christe our Lorde.

The Epistle.

BRethren, as pertayninge to the ghospell which I preached vnto you, whiche ye haue also accepted, and in the whiche ye continue, by the whiche ye are also saued: I doe you to wete after what maner I preached vnto you, if ye kepe it, except ye haue beleued in vayne. For fyrste of all I delyuered vnto you that whiche I receiued, how that Christe dyed for our synnes, agreeinge to the scriptures: and that he was buryed, and that he rose agayne the thyrde day accordyng to the Scriptures: And that he was seen of Cephas, then of the twelue. After that he was seen of moe then fyue hundreth brethren at once, of whiche manye remayne vntō this daye, and many are fallē a slepe. After that appeared he to James, then to all the Apostles. And laste of all he was seen of me, as of one that was borne out of due tyme. For I am the leaste of the Apostles, whiche am not worthy to be called an Apostle, because I haue persecuted the congregacion of God. But by the grace of God, I am that I am. And his grace which is in me, was not in vayne. But I laboured more aboundantlye then they all: yet not I, but the grace of God whiche is with me. Therfore, whether it were I or they, so we preached, and so ye haue beleued. *i. Cor. xv.*

The Gospell.

CHrist tolde this parable vnto certayne whiche trusted in themselues, that they were perfecte, and despised other. Two men went vp into the Temple to praye, the one a Pharisei, and the other a Publicane. The Pharise stode and praied thus with him selfe. God, I thanke thee that I am not as other mē are, extorcioners, vniust, adulterers, or as this Publican. I faste twise in the weke: I geue tithe of all that I possesse. And the Publicane standing a farre of, woulde not lyfte vp his eyes to heauē, but smote his brest saying: God be mercifull *Luk. xviij*

cifull to me a synner. I tell you, this man departed home to his houſe iuſtified more then the other. For euery e man that exalteth hymſelfe ſhalbe brought lowe: And he that humbleth hymſelfe ſhalbe exalted.

The.xij.Sundaye.

The Collect.

ALmightye and euerlaſtyng God, whiche arte alwayes more ready to heare then we to pray: And arte wont to geue more then eyther we deſyre or deſerue: Powre downe vpon vs the aboundaunce of thy mercy, forgeuinge vs thoſe thynges whereof oure conſcience is afrayed, and geuing vnto vs, that, that our prayer dare not preſume to aſke: throughe Jeſus Chriſte our Lorde.

The Epiſtle.

ij.Cor.iij. SUche truſte haue we throughe Chriſt to Godward, not that we are ſufficient of our ſelues to thinke any thynge as of our ſelues, but yf we be hable vnto any thyng, theſame cummeth of God, whiche hath made vs hable to miniſter the newe Teſtament, not of the letter, but of the ſpirite. For the letter kylleth, but the ſpirite geueth lyfe: If the miniſtration of death through the letters figured in ſtones, was glorious, ſo that the chyldren of Iſraell could not behold the face of Moſes, for the glory of his countenaunce (which glorye is done awaye:) why ſhall not the miniſtracion of the ſpirite be muche more glorious? for if the miniſtracion of condemnacion be glorious, muche more doth the miniſtracion of righteouſnes excede in glory.

The Goſpell.

Mark. vij IEſus departed from the coaſtes of Tyre and Sydon, & came vnto the ſea of Galile throughe the myddes of the Coaſtes of the .x. cities. And they brought vnto him one that was deaffe, and had an impediment in his ſpeache, & they prayed hym to put his hande vpon him. And when he hadde taken hym

hym aſyde from the people, he put his fyngers into his eares, and dyd ſpit, and touched his tongue, and loked vp to heauē and ſighed, and ſayd vnto hym: Ephata, that is to ſaye: be opened. And ſtraight waye his eares were opened, and the ſtrynge of his tongue was loſed, & he ſpake playne. And he commaunded them that they ſhoulde tell no man. But the more he forbad them, ſo muche the more a greate deale they publiſhed, ſayinge: He hath done all thynges well, he hath made both the deaffe to heare, and the dumme to ſpeake.

The.xiii. Sunday.

The Collect.

ALmightye and merciſull God, of whoſe onelye gyfte it cummeth, that thy faythfull people do vnto thee true & laudable ſeruice: graunt we beſeche thee, that we maye ſo runne to thy heauenly promyſes, that we fayle not finally to attayne the ſame: Through Jeſus Chriſt our Lorde.

The Epiſtle.

TO Abraham and his ſeede were the promyſes made. He ſayth not in his ſeedes, as many: but in thy ſeede, as of one, whiche is Chriſt. This I ſaye, that the lawe whiche began after warde, beyonde.iiij.C.xxx.yeres, doth not diſanul the Teſtament that was confyrmed afore of God vnto Chriſt-ward, to make the promyſe of none effecte. For if the inheritaunce come of the law, it cometh not now of promyſe. But God gaue it to Abraham by promyſe. Wherefore then ſerueth the lawe? The lawe was added becauſe of tranſgreſſion (tyll the ſede came, to whome the promyſe was made) and it was ordayned by Aungels in the hand of a mediator. A mediator is not a mediator of one: But God is one. Is the lawe then againſt the promyſe of God? God forbid. For if there had ben a law geuen whiche coulde haue geuen lyfe, then no doubte ryghteouſnes ſhoulde haue come by the lawe. But the ſcripture concludeth all thynges vnder ſynne, that the promyſe by the fayth of Jeſus Chriſte, ſhoulde be geuen to them that beleue. *Galat. iij.*

The

The Gospell.

Luk. x.

HAppye are the eyes Whiche see the thynges that ye see. For I tell you that manye Prophetes and kynges haue desyred to see those thynges Whiche ye see, and haue not seen them: and to heare those thynges Whiche ye heare, and haue not hearde them. And beholde, a certayne lawyer stoode vp and tempted hym, sayinge: Maister, What shall I doe to enheryte eternall lyfe? he sayed vnto hym: What is Wrytten in the lawe? howe readest thou? and he answered, and sayed: Loue the Lorde thy GOD With all thy heart, and With all thy soule, and With all thy strength, and With all thy mynd: and thy neyghbour as thy self. And he sayd vnto hym: Thou hast answered ryghte. This doe, and thou shalt lyue. But he Willyng to iustifie hymself, sayed vnto Jesus: And Who is my neyghboure? Jesus answered, and sayed: A certayne man descended from Jerusalem to Hierycho, and fell among theues, Whiche robbed hym of his rayment, and Wounded hym, and departed, leauynge hym halfe dead. And it chaunced that there came downe a certayne Priest that same Way, and When he sawe hym, he passed by. And lykewyse a Leuite, When he Went nye to the place, came and loked on him, and passed by. But a certayne Samaritaine as he iourneyed came vnto hym: and When he saw hym, he had compassion on hym, and Went to, and bounde vp his Woundes, & powred in oyle and Wyne, and set hym on his owne beaste, and broughte hym to a common Inne, and made prouision for hym. And on the morowe, When he departed, he toke oute two pence, and gaue them to the hoste, and sayed vnto hym: Take cure of hym, and Whatsoeuer thou spendeste more, When I come agayne, I Wyll recompence thee. Which now of these three thinkest thou Was neighboure vnto hym that fell amonge the theues? and he sayed vnto hym: he that shewed mercy on hym. Then sayed Jesus to hym: goe and do thou lykewyse.

The

The.xiiij.Sundaye.

The Collect.

ALmyghtie and euerlastyng God, geue vnto vs the increase of fayth, hope and charitie, and that we maye obtayne that whyche thou doest promyse: make vs to loue that whyche thou doest commaunde, throughe Jesus Christ our Lorde.

The Epistle.



Saye, walke in the spyrite, and fulfyll not the lust of the fleshe. For the fleshe lusteth contrarye to the spirite, & the spyrite contrary to the fleshe: these are contrary one to another, so that ye can not doe whatsoeuer ye woulde. But and if ye be ledde of the spyrite, then are ye not vnder the lawe. The dedes of the fleshe are manifest, whyche are these: adultry, fornicacion, vnclennes, wantonnes, worshyppyng of ymages, wytchecraft, hatred, varyaunce, zele, wrath, stryfe, sedicions, sectes, enuyinge, murder, dronkennes, gluttonye, and suche lyke. Of the whyche I tell you before, as I haue tolde you in tymes paste, that they whyche commytte suche thynges, shall not be inheritors of the kingedome of God. Contrarily, the fruyte of the spyrite is loue, ioye, peace, longsufferynge, gentylnesse, goodnesse, faythfulnesse, mekenesse, temperaunce. Agaynste suche there is no lawe. They truelye that are Christes, haue crucified the fleshe wyth the affeccions and lustes. *Galat.v.*

The Gospell.



Nd it chaunsed as Jesus went to Jerusalē, that he passed throughe Samaria & Galile. And as he entred into a certaine towne, there met him ten men that were lepers, whyche stode a farre of & put forth their voyces, and sayd: Jesus Maister haue mercy vpon vs. When he sawe them, he sayd vnto thē: goe shewe your selues vnto the Priestes. And it came to passe that as they went they were clensed. And one of them, when he sawe that he was clensed, turned backe agayne, and wyth a loude voyce praysed God, and fell downe on hys face at his *Luk. xvij*

his fete, and gaue him thankes. And the same was a Samaritaine. And Jesus aunswered, and sayed: Are there not ten clensed: but where are those nyne: There are not founde that returned agayn to geue God prayse, saue onelye this straunger. And he sayed vnto hym: Aryse, goe thy waye, thy fayth hath made thee whole.

The. xv. Sundaye.

The Collect.

KEepe we beseche thee, O Lorde, thy Churche with thy perpetuall mercy: and because the frailtye of man, without thee, cannot but fall: Kepe vs euer by thy helpe, & leade vs to all thynges profitable to our saluacion, through Jesus Christe our Lorde. Amen.

The Epistle.

Galat. vi.

YE see how large a letter I haue wrytten to you with myne owne hande. As manye as desyre with outwarde appearaunce to please carnallye, the same constrayne you to be circumcised, onely lest they shoulde suffer persecution for the crosse of Christ. For they themselues which are circumcised, kepe not the lawe, but desyre to haue you cyrcumcised, that they myght reioyce in your flesshe. God forbid that I shoulde reioyce, but in the crosse of our Lorde Jesu Christe, whereby the worlde is crucified vnto me, and I vnto the world. For in Christ Jesu, neyther circumcision auaileth any thinge at all nor vncircumcision: but a newe creature. And as manye as walke accordinge vnto this rule, peace be on them, and mercye, and vpon Israel that pertayneth to God. From henceforth, let no man put me to busynes: for I beare in my bodye the markes of the Lorde Jesu. Brethren, the grace of oure Lorde Jesu Christ be with your spirite. Amen.

The Gospell.

NO man can serue two Maisters: for eyther he shall hate the one, and loue the other, or elles leane to the one, and dispyse the other: ye can not serue God and Mammon. Therefore I say vnto you: be not carefull for youre lyfe, what ye shall eate or drynke: nether for youre body, what rayment you shall putte on. Is not the lyfe more worth then meate: and the bodye more of value then rayment? Beholde the foules of the ayre, for they sowe not, neyther do they reape, nor care into the barnes: and youre heauenlye father feadeth them. Are ye not much better then they? Whyche of you (by takinge carefull thought) can adde one cubite vnto his stature. And why care ye for rayment? Consider the lilies of the fielde, howe they growe. They laboure not, neither do they spynne. And yet I saye vnto you, that euen Salomon in all his royalte, was not clothed lyke one of these. Wherefore, yf God so clothe the grasse of the fielde (which though it stand to day, is to morow cast into the fornace:) shall he not muche more do the same for you, O ye of lytle fayth? Therfore take no thought, sayinge: What shall we eate, or What shall we drynke, or Wherewith shall we bee clothed? after all these thynges do the Gentyles seeke. For youre heauenlye father knoweth that ye haue nede of all these thynges. But rather seeke ye fyrst the kyngdome of GOD, and the ryghteousnesse therof, and all these thynges shall bee ministred vnto you. Care not then for the morow, for to morowe day shal care for it selfe: sufficiente vnto the daye, is the trauayle thereof. Math. vi.

The .xvi. Sunday.

The Collecte.

LOrde We beseeche thee, lette thy continuall pitie cleanse and defend thy congregacion: and because it cannot continue in safetye without thy succoure, preserue it euermore by thy helpe and goodnesse: throughe Jesus Christe oure Lorde.

The

The Epistle.

Ephe. iii.



Desyre that you faynt not because of my tribulations that I suffre for your sakes, whiche is your prayse. For this cause I bowe my knees vnto the father of our Lorde Jesus Christe, whiche is father of all that worcheth father in heauen and in yearth, that he wolde graunt you accordyng to the ryches of his glorye, that ye maye be strengthed with myght by his spirite in the inner man, that Christ may dwell in your heartes by fayth, that ye beyng rooted and grounded in loue, myght be able to comprehende with all Sainctes, what is the bredth, length, depthe, and height, and to know the excellent loue of the knowledge of Christ, that ye myght be fulfylled with all fulnes, whiche commeth of God. Vnto him that is able to do exceedyng aboundantly aboue all that we aske or thynke, according to the power that worcheth in vs, be prayse in the congregacion by Christ Jesus, throughout all generacions from time to tyme. Amen.

The Gospell.

Luke. vii.



And it fortuned that Jesus went into a cytye called Naim, and many of his disciples went with hym, and muche people. When he came nye to the gate of the cytye: beholde, there was a dead man caried oute, whiche was the onelye sonne of his mother, and she was a wydowe, and muche people of the cytye was with her. And when the Lorde sawe her, he had compassion on her, and sayde vnto her: Wepe not. And he came nye and touched the coffyn, and they that bare hym stode styll. And he sayed: yong man, I saye vnto thee, aryse. And he that was dead sate vp, and began to speake. And he delyuered him to his mother. And there came a fear on them all. And they gaue the glorye vnto God, sayinge: A greate Prophete is rysen vp amonge vs, and God hath visited his people. And this rumour of hym went forth throughoute all Jewry, and throughout all the regions whiche lye rounde aboute.

The

The.xviij. Sundaye.

The Collect.

LOrde, We praye thee that thy grace may alwayes preuēt and folow vs, and make vs continually to be geuē to all good workes: through Jesu Christ our Lorde.

The Epistle.

I (which am a prisoner of the Lordes) exhorte you, *Ephe.iiij.* that ye walke worthye of the vocacion wherewith ye are called, With all lowlynes and mekenes, with humblenes of mynde, forbearynge one another through loue, and be diligent to kepe the vnitie of the spirite, through the bonde of peace, beyng one body and one spirite, euen as ye are called in one hope of your callynge. Let there be but one Lorde, one fayth, one baptisme, one God and father of all; Which is aboue all, and throughe all, and in you all.

The Gospell.

IT chaunced that Jesus wente into the house of *Luk.xiiij.* one of the chiefe Pharisees, to eate breade on the Sabboth day: and they watched hym. And beholde, there was a certayne mā before hym which had the dropsye. And Jesus answered and spake vnto the Lawiers and Pharisees, sayinge: Is it lawfull to heale on the Sabboth daye? And they helde their peace. And he toke hym and healed hym, and lette hym goe: and answered them, sayinge: Which of you shall haue an Asse or an Ore fallen into a pytte, and wyll not strayght way pull hym out on the Sabboth daye? And they coulde not answere hym agayne to these thynges. He putte forth also a similitude to the geastes, when he marked howe they preaced to be in the hyeste rowmes, and sayed vnto them: When thou art bydden to a weddynge of any man, sytte not downe in the hyest roume, leste a more honorable man then thou be bydden of him, and he (that bad hym and thee) come and saye to thee: geue this man roume and thou begynne

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With shame to take the lowest roume. But rather When thou art bidden, goe and sytte in the lowest roume, that Whē he that bad thee cometh, he maye say vnto thee: frende, syt vp hyer. Then shalte thou haue worshyp in the presence of them that syt at meate With thee. For Whosoeuer exalteth himself, shall be brought lowe, and he that humbleth hymselfe, shall be exalted.

The.xviii. Sunday.

The Collect.

LOrde We beseche thee, graunt thy people grace to auoyde the infeccions of the deuill, and With pure hearte & mynd, to folowe thee, the onely god: through Jesus Christ our lord.

The Epistle.

i.Cor.i. THanke my God alWayes on your behalfe, for the grace of God, Whiche is geuen you by Jesus Christ, that in all thynges ye are made ryche by hym, in all vtteraunce, and in all knoWledge: by the Which thinges the testimony of Jesus Christ Was confyrmed in you: so that ye are behynde in no gyfte, Waytynge for the appearynge of oure Lorde Jesus Christe, Whiche shall also strengthe you to the ende, that you may bee blameles in the day of the comyng of our Lord Jesus Christ.

The Gospell.

Mat xxi. WHen the Phariseis had hearde that Jesus dyd putte the Saduceis to sylence, they came together: and one of them (Whiche Was a doctor of lawe) asked him a question, tempting him and saying: Maister, Which is the greatest cōmaundement in the lawe? Jesus sayed vnto him: Thou shalt loue the Lord thy God With al thy heart, and With all thy soule, and With all thy mynde. This is the fyrst and greatest commaundement. And the second is like vnto it. Thou shalt loue thy neighbour as thy self. In these two commaundementes hange all the lawe and the Prophetes. Whyle the Phariseis were gathered together, Jesus asked them sayinge: What thynke ye of Christ? Whose sonne is he? They said vnto him:

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the sonne of Dauid. He sayed vnto them: howe then doeth Dauid in spirite call hym Lorde, sayinge: The Lorde sayde vnto my Lord, sit thou on my ryght hand tyl I make thine enemies thy foetstoole: If Dauid then call hym Lord, howe is he then his sonne? And no man was hable to aunswer him any thynge, neyther durst any man (from that daye forthe) aske hym any moe questions.

The.xix.Sunday.

The Collect.

O God, forasmuche, as wythout thee, We are not hable to please thee: Graunt that the worckynge of thy mercye, may in al thynges direct and rule our heartes: Through Iesus Christ our Lorde.

The Epistle.

THis I say and testifie through the Lord, that ye henceforth walke not as other Gentiles walk, in vanitie of theyr mynde, While they are blynded in theyr vnderstandyng, beeyng farre from a Godly lyfe, by the meanes of the ignorance that is in them, & because of the blyndnesse of theyr heartes, whych beeynge paste repentaunce, haue geuen themselues ouer vnto wantonnesse, to worke all maner of vnclennes, euen wyth gredinesse. But ye haue not so learned Christ. If so bee that ye haue heard of hym, and haue been taughte in hym, as the trueth is in Iesu (as concernynge the conuersacion in tymes paste) to laye from you the olde man, whyche is corrupt, accordynge to the deceyuable lustes. To be renued also in the spyryte of your mynde, and to put on that new manne, whych after God is shapen in righteousnes and true holynes. Wherefore putte away lyinge, and speake euerye man trueth vnto his neighbour, forasmuch as We are membres one of another. Be angry and synne not. Lette not the Sunne goe downe vpon your wrath, neyther geue place to the backbyter. Lette hym that stole, steale no more: but lette hym rather laboure wyth hys handes the thynge whych is *Ephes.iiij.*

good, that he may geue hym that nedeth. Lette not fylthye communicaciō procede out of your mouth. But that which is good to edifie withal, as oft as nede is, that it maye minister grace vnto the hearers. And greue not the holy spirite of god, by whom ye are sealed vnto the day of redempcion. Let all bitternes and fearcenes, and wrath, and roaring, and cursed speakyng, be putte awaye from you, with all maliciousnes. Be ye courteous one to another, mercyfull, forgeuynge one another, euen as God for Christes sake hathe forgeuen you.

The Gospell.

Math.i. IEsus entred into a shyppe, and passed ouer, and came into hys owne citie: And beholde they brought to hym a man sycke of the Palsey, lyinge in a bedde. And when Jesus sawe the faith of them, he sayed to the sycke of the Palseye: Sonne bee of good chere, thy synnes be forgeuen thee. And beholde, certayne of the Scribes sayd wythin thēselues: this man blasphemeth. And when Jesus sawe theyr thoughtes, he sayde: Wherefore thinke ye euyl in your heartes? Whether is it easyer to saye, thy sinnes bee forgeuen thee, or to say: arise and walke? But that ye may knowe that the sonne of man hath power to forgeue synnes in earth. Then sayeth he to the sycke of the Palseye: Aryse, take vp thy bed, & goe vnto thyne house. And he arose & departed to his house: But the people that sawe it, merueyled and glorified God, whych hath geuen such power vnto men.

The.xx. Sunday.

The Collect.

ALmyghtye and mercyfull God, of thy bountifull goodnes kepe vs from all thinges that may hurt vs: that we beeyng ready both in body and soule, may wyth free heartes accomplyshe those thynges that thou wouldeste haue done: Through Jesus Christ our Lorde.

The

The Epistle.

TAke hede therfore, howe ye walke circumspecitly: not as vnwyse, but as wyse menne, redemynge the tyme, because the dayes are euyll. Wherfore, be ye not vnwyse, but vnderstande what the wyll of the Lord is, and bee not dronken wyth wyne, wherein is excesse. But bee fylled wyth the spirite, speakyng vnto your selues in Psalmes and Himnes, and spirituall songes, syngyng and makyng melody to the Lorde in your heartes, geuing thankes alwayes for all thinges vnto God the father, in ye name of our lord Iesus Christe: submittyng your selues one to another in the feare of God. *Ephes. v.*

The Gospell.

IEsus sayde to hys disciples. The kingedome of heauen is lyke vnto a man that was a kynge, whyche made a mariage for his sonne, and sent forth hys seruauntes to cal them that were bidden to the wedding, and they would not come. Agayne he sent forth other seruauntes, sayinge: Tell them whyche are bydden: behold, I haue prepared my diner, mine Oxen and my fatlinges are killed, and all thinges are ready, come vnto the Mariage. But they made lyght of it, & went their wayes: One to his farme place, another to his marchaundise: and the remnaunt toke his seruauntes, & intreated them shamefully, and slewe them. But when the king heard therof, he was wroth, and sent forth his men of warre, & destroied those murtherers, & brent vp their citie. Then sayd he to hys seruauntes: the Mariage in dede is prepared, but they which were bidden, were not worthy. Goe ye therfore out into the hye wayes, and as many as ye fynde, byd them to the Mariage. And the seruauntes went forth into the hye wayes, and gathered together al, as many as they could fynd, both good and bad, and the weddynge was furnished wyth geastes. Then the kynge came in to see the geastes: and when he spied there a man, whyche had not on a weddyng garment, he sayd vnto him: frende howe camest thou in hither, not hauing *Mat. xxi.*

a weddyng garmente? And he was euen speacheles. Then sayed the king to the ministers: take & bynd him hand & fote, and cast him into vtter darkenes, there shall be wepyng and gnashyng of teeth. For many be called, but few are chosen.

The.xxi. Sundaye.

The Collect.

GRaunt we beseche thee, mercyfull Lord, to thy faythfull people, pardon and peace, that they may be cleansed from all their synnes, & serue thee with a quiet mynde: Through Jesus Christ our Lord.

The Epistle.

Ephes. vi. MY brethren, be stronge through the Lord, and through the power of hys myght: Putte on all the armour of God, that ye may stand against all the assautes of the deuyll: for we wrestle not agaynst bloude and flesh, but agaynste rule, agaynst power, agaynst worldly rulers, euen gouernours of the darkenes of thys worlde, agaynst spirituall craftynes in heauenly thynges. Wherefore, take vnto you the whole armoure of God, that ye maye be able to resiste in the euyl day, and stande perfect in all thynges. Stande therfore, and your loynes gyrde with the trueth, hauynge on the brest plate of ryghteousnesse, and hauynge shoes on your fete, that ye may be prepared for the gospell of peace. Aboue al, take to you the shield of fayth, wherwyth ye may quenche al the fiery dartes of the wicked. And take the helmet of saluacion, & the sword of the spirite, which is the word of God. And pray alwayes with all maner of prayer and supplicacion in the spirite, and watche therunto with all instaunce and supplicacion, for all saintes and for me: that vtterance may be geuen vnto me, that I maye open my mouthe freely, to vtter the secretes of my gospell (wherof I am a messenger in bondes,) that therin I may speake freely, as I ought to speake.

The Gospell.

There

THere was a certayne ruler, whose sonne was sycke at Capernaum. Assone as the same heard, that Jesus was come out of Jewrye into Galile, he went vnto hym, and besoughte hym that he woulde come downe and heale his sonne. For he was euen at the poynt of death. Then sayd Jesus vnto hym: except ye see signes and wonders, ye will not beleue. The ruler sayed vnto hym: Syr, come downe or euer that my sonne dye. Jesus sayth vnto hym: goe thy waye, thy sonne liueth. The man beleued the word that Jesus had spoken vnto hym. And he went his way. And as he was going downe, the seruauntes mette hym, and tolde hym, saying: thy sonne lyueth. Then enquired he of them the houre, when he began to amende. And they sayd vnto hym: yesterday at the seuenth houre the feuer left him. So the father knewe that it was the same houre, in the which Jesus sayed vnto hym. Thy sonne lyueth: and he beleued, and all his houshold. This is agayne the seconde miracle that Jesus dyd, when he was come oute of Jewry into Galile. *Iohn. iiij.*

The. xxij. Sunday.

The Collecte.

LOrde, we beseche thee to kepe thy housholde the churche, in continuall godlines: that throughe thy protection, it may be free from al aduersities, and deuoutly geuen to serue thee in good workes, to the glorye of thy name: Throughe Jesus Christ our Lorde.

The Epistle.

IThanke my God with all remembraunce of you alwayes in all my prayers for you, & praye with gladnes: Because ye are come into the felowship of the gospell, from the fyrste daye vntyll nowe. And am surelye certyfyed of this, that he whiche hath begonne a good worke in you, shall perfourme it vntyll the daye of Jesus Christ: as it becometh me, that I woulde so iudge of you al, because I haue you in my heart: forasmuche *Philip. j.*

as ye are all companyons of grace with me, euen in my bondes, and in the defendyng and establishing of the gospell: for God is my recorde how greatly I longe after you all, frō the very heart roote in Jesus Christ. And this I praye, that your loue may encrease yet more and more in knowledge, and in all vnderstandynge, that ye may accept the thinges that are most excellent, that ye may be pure, and suche as offende no man, vntyll the daye of Christe, beeyng fylled with the fruite of righteousnes, whiche commeth by Jesus Christ, vnto the glory and prayse of God.

The Gospell.

Mathew. xviij.

PEter sayed vnto Jesus: Lorde, howe ofte shall I forgeue my brother, if he synne agaynste me, tyll seuen tymes? Jesus sayeth vnto hym: I say not vnto thee vntyll seuen tymes: but seuentye tymes seuen tymes. Therfore is the kyngdome of heauen lykened vnto a certayn man ꝑ was a kyng, which woulde take accoumptes of his seruauntes. And when he had begonne to reckon, one was brought vnto hym, whiche ought hym ten thousand talentes: but forasmuch as he was not able to pay, his Lorde commaunded hym to be sold, and his wyfe and chyldren, and all that he had, and payment to be made. The seruaunt fell downe, and besought hym, sayinge: syr haue pacience with me, and I wyll paye thee all. Then had the Lorde pitie on that seruaunt, and loosed him, and forgaue him the debt. So the same seruaunt went oute, and founde one of his felowes whiche oughte hym an hundred pence, and he layed handes on him, and toke him by the throte saying: pay that thou owest. And his felow fel downe and besought hym sayinge: haue pacience with me, and I wyll paye thee all. And he would not, but went and cast him into prison, tyll he shoulde paye the debt. So when his felowes saw what was done, they were very sorye, and came and tolde vnto theyr Lorde all that had happened. Then his Lorde called him, and sayed vnto hym. O thou vngracious seruaunt, I forgaue thee all that debte when thou desyredste me: wouldest not thou also haue had cōpassion on thy felow, euen

euen as I had pitie on thee? And hys Lorde was wrothe, & deliuered hym to the Jailers, tyll he should pay al that was due vnto hym. So lykewyse shal my heauenly father doe also vnto you, if ye from you heartes forgeue not (euery one his brother) theyr trespasses.

The.xxiij.Sundaye.

The Collect.

GOd our refuge and strength, whyche art the author of all Godlynes, bee ready to heare the deuoute prayers of the Churche: and graunt that those thynges which we aske faythfully, we maye obtayne effectuallye: Through Jesu Christ our Lord.

The Epistle.

BRethren, be followers together of me, and loke on them whych walke euen so as ye haue vs for an ensample. For many walke (of whome I haue tolde you often, and nowe tell you weepyng) that they are the enemies of the crosse of Christ, whose ende is damnacion, whose belye is theyr god, and glory to theyr shame, whych are worldly mynded. But our conuersacion is in heauen, from whence we loke for the sauiour, euen the Lord Jesus Christ, whyche shall chaunge our vyle body, that he maye make it lyke vnto hys glorious body, accordyng to the workyng, whereby he is able also to subdue all thynges vnto hym selfe. *Phil. iij.*

The Gospell.

THen the Phariseis went out, and toke counsail howe they might tãgle him in his wordes. And thei sent out vnto him their disciples wyth herodes seruauntes, saying: Master, we know that thou art true, & teachest the way of god truely, nether carest thou for any man: for thou regardest not the outward apearaũce of men. Tel vs therfore, howe thinkest thou: Is it lawful that tribute be geuen vnto Cesar, or not? But Jesus perceiuing theyr wickednes, sayd: Why tempt ye me ye ypocrites? Shewe me the tribute money. And thei toke him a peny. *Matxxij.*

And he sayed vnto them: Whose is this ymage & superscription? they sayed vnto him: Cesars. Then sayd he vnto them: geue therfore vnto Cesar, the thynges Whiche are Cesars: and vnto God, those thynges Whiche are Goddes. When they heard these wordes, they merueiled, and left hym, and went their waye.

The.xxiiij.Sunday.

The Collecte.

LOrde, We beseche thee assoile thy people from their offences: that through thy bountifull goodnes, We may be deliuered from the bandes of all those synnes, Whiche by ourc frayltie We haue committed: Graunt this. &c.

The Epistle.

Coloss.i.

WE geue thankes to God, the father of our Lorde Iesus Christe, alwayes for you in oure prayers: for We haue hearde of your fayth in Christe Iesu, and of the loue Whiche ye beare to all sayntes, for the hopes sake Which is layed vp in store for you in heauen: of Whiche hope ye heardc before by the true Worde of the gospell, Whiche is come vnto you euen as it is, fruitfull, and groweth as it is also among you, from the day in the Whiche ye heardc of it, and had experience in the grace of God through the trueth, as ye learned of Epaphra oure deare felow seruaunt, Whiche is for you a faythfull minister of Christ, Whiche also declared vnto vs your loue Whiche ye haue in the spirite. For this cause We also, euer sence the daye We heard of it, haue not ceased to pray for you, and to desyre that ye myght be fulfylled With the knowledge of his Wyll, in all Wysedome & spirituall vnderstanding, that ye myght Walke Worthy of the Lord, that in al thinges ye may please, beyng fruitfull in all good Workes, and increasynge in the knowledge of God, strengthed With all myght, through his glorious power, vnto all pacience and longe suffering, With ioyfulnes, geuynge thankes vnto the father, Whiche hath made vs mete to bee partakers of the inheritaunce of sainctes in lyght.

The

The Gospell.



hile Jesus spake vnto the people: beholde there Math.ix.
came a certaine ruler, and worshipped him, saynge: my daughter is euen nowe deceased, but come and laye thy hande vpon her, and she shall lyue. And Jesus arose and folowed him, and so dyd hys disciples. And beeholde, a woman which was diseased with an issue of bloude twelue yeares, came behynd him and touched the hemme of hys vesture. For she sayed within her selfe: If I may touche but euen his vesture onely, I shall be safe. But Jesus turned hym about, and when he saw her, he sayde, daughter, be of good comfort, thy fayth hath made thee safe. And the woman was made whole euen the same tyme. And when Jesus came into the rulers house, and saw the minstrelles and people makynge a noyse, he sayed vnto them: geat you hence, for the mayde is not deade but slepeth. And they laughed him to scorne. But when the people were put forth, he went in, and toke her by the hande, and sayed: damosell aryse. And the damosell arose. And this noyse was abrode in all that lande.

The.xxv. Sundaye.

The Collect.

Stirre vp we beseche thee, O Lord, the willes of thy faithfull people: that they plenteously bringing forth the fruite of good workes, maye of thee be plenteously rewarded: through Jesus Christ our Lorde.

The Epistle.



eholde the time cometh, sayeth the Lord, that I wyll rayse vp the ryghteouse braunche of Dauid, whych kynge shall beare rule, and he shall prosper wyth wysedome and shal sette vp equitye and righteousnes agayne in earth. In hys tyme shall Juda be saued, and Israel shal dwell without feare: And thys is the name that they shall call hym, euen the Lorde our ryghteousnesse: and therefore beholde, the tyme cometh, sayth the Lorde, that it shall be nomore sayed: the

Lorde

Lorde lyueth whych brought the chyldren of Israell oute of the lande of Egypt: But the Lord lyueth whyche broughte forth and lead the sede of the house of Israel out of the North lande, and from all countreies where I haue scattered them, and they shall dwell in theyr owne lande agayne.

The Gospell.

Iohn. vi.



Hen Jesus lyft vp hys eyes, and sawe a greate company come vnto him, he saith vnto Philip: Whence shall we bie bread that these may eate? Thys he sayde to proue hym, for he hymselfe knewe what he would doe. Philip answered hym: two hundreth penworth of bread are not sufficient for them, that euery man may take a litle. One of his disciples (Andrew, Simon Peters brother) sayd vnto him: There is a lad here, whych hath fyue barley loaues and two fyshes: but what are they among so many? And Jesus sayd: make the people sit downe: There was much grasse in the place. So the men sate downe, in numbre about fyue thousande. and Jesus toke the bread, and when he had geuen thankes, he gaue to the disciples, and the disciples to them that were set downe. And likewise of the fyshes as muche as they would. When they hadde eaten ynough, he sayeth vnto his disciples: Gather vp the broken meat whyche remayneth, that nothyng be lost. And they gathered it together, and fylled twelue basshettes wyth the broken meat of the fyue barley loaues, whych broken meat remayned vnto them that had eaten. Then those men (when they had seen the myracle that Jesus dyd) sayde: this is of a trueth the same Prophete that should come into the worlde.

¶ If there be any moe Sundayes before Aduent Sundaye, to supplye the same shall bee taken the scriptures of some of those Sundayes that were omitted betweene the Epiphanye and Septuagesima.

Easter

Saínct Andrewes daye.

The Collect.

ALmyghtie God, whiche diddeſt geue ſuche grace vnto thy holy Apoſtle Sainct Andrew, that he redely obeyed the callynge of thy ſonne Jeſus Chriſt, & folowed hym without delay: Grannt vnto vs all, that we beeyng called by thy holy worde, may forthwith geue ouer our ſelues, obedientlye to folow thy holye commaundementes: throughe theſame Jeſus Chriſt our Lorde.

The Epiſtle.

YF thou knowledge with thy mouthe that Jeſus is the Lorde, and beleue in thy hearte that God rayſed hym vp from death: thou ſhalte be ſafe. For to beleue with the heart iuſtifieth: and to knowledge with the mouth, maketh a man ſafe. For the Scripture ſayth: Whoſoeuer beleueth on hym, ſhall not be confounded. There is no difference betwene the Jewe and the Gentyle: For one is Lorde of all, whiche is ryche vnto al that call vpon hym. For whoſoeuer doeth call on the name of the Lorde, ſhall be ſafe. Howe then ſhall they call on him, on whom they haue not beleued? How ſhal they beleue on him, on whom they haue not hearde? Howe ſhall they heare without a preacher? And howe ſhall they preache, without they be ſent? As it is wrytten: how beautiful are the feete of them whiche bryng tydinges of peace, and bryng tydinges of good thinges? But they haue not all obeyed to the goſpell. For Eſay ſayeth: Lorde, who hath beleued oure ſayinges? ſo then fayth commeth by hearyng, and hearynge cometh by the word of god. But I aſke: haue thei not heard? no doubte their ſounde went oute into all landes, and theyr wordes into the endes of the worlde. But I demaund whether Iſrael dyd know or not? Fyrſt Moſes ſayth: I wyl prouoke you to enuye, by them that are no people, by a folyche nacion I will anger you. Eſay after that is bolde, and ſayth: I am found of them that ſought me not: I am manifeſt vnto thē that aſked not after me. But agaynſt Iſrael he ſayth:

Rom. x.

All

All day longe haue I stretched furth my handes vnto a people that beleueth not, but speaketh agaynste me.

The Go spell.

Math. iiij. AS Jesus walked by the sea of Galile, he sawe two brethren: Simon, whiche was called Peter, and Andrew his brother, castynge a net into the sea, (for they were fyshers) and he sayeth vnto them: folowe me, and I wil make you to become fishers of menne. And they streight waye lefte theyr nettes, and folowed hym. And when he was gone furth frō thence, he sawe other two brethren, James the sonne of Zebede, and John hys brother, in the shyp with Zebede theyr father mending theyr nettes, and he called them. And they immediately left the shyp and theyr father, and folowed hym.

¶ Sainct Thomas the Apostle.

The Collect.

ALmightie euerliuinge God, whiche for the more confyrmacion of the fayth, didst suffer thy holy Apostle Thomas, to be doubtfull in thy sonnes resurreccion: graunt vs so perfectly, and without al doubt to beleue in thy sonne Jesus Christ, that our faith in thy sighte neuer bee reproued: heare vs, O Lorde, through thesame Jesus Christ: to whom with thee and the holy goste be all honour. &c.

The Epistle.

Ephe. ij. NOwe are ye not straungers nor forayners, but citezens with the sainctes, and of the housholde of God: and are buylte vpon the foundacion of the Apostles and Prophetes, Jesus Christ hym selfe beeynge the head corner stone: in whome what buyldyng soeuer is coupled together, it groweth vnto an holy temple of the Lorde: in whom also ye are built together, to be an habitacion of God through the holy goste.

The Gospell.

Thomas

THomas one of the twelue, whyche is called Didimus, was not with them when Jesus came. The other disciples therfore sayd vnto him: We haue seen the Lord. But he sayd vnto them: except I see in hys handes the print of the nayles, and put my fynger into the print of the nayles, and thruste my hande into hys syde, I will not beleue. And after eyghte dayes, agayne his disciples were within, and Thomas with them. Then came Jesus when the dores were shut, & stoode in the myddes, and sayd: peace be vnto you. And after that, he sayed to Thomas: bryng thy fynger hyther, and see my handes, and reache hyther thy hande, and thruste it into my syde, and be not faythlesse, but beleuynge. Thomas answered & sayed vnto hym: my Lorde and my God. Jesus sayed vnto him: Thomas, because thou hast seen me, thou hast beleued: blessed are they that haue not seen, and yet haue beleued. And many other signes truely dyd Jesus in the presence of his disciples, whych are not written in thys boke. These are written that ye might beleue that Jesus Christ is the sonne of God, & that (in beleuyng) ye myght haue lyfe through hys name. *Iohn. xx.*

¶ The conuersion of Sainct Paule.

The Collect.

GOd which hast taught all the worlde, through the preachyng of thy blessed Apostle Saynct Paul: graunte we beseche thee, that we whyche haue hys wonderfull conuersion in remembraunce, may folowe & fulfill thy holy doctrine that he taught: through Jesu Christ our Lorde.

The Epistle.

AND Saule yet breathyng out threteninges and slaughter agaynst the disciples of the lord: went vnto the hye Priest, and desyred of him letters to cary to Damasco to the Synagoges: that yf he founde any of this waye (were they men or women) he myght bryng them bound to Jerusalem. And whe he iourneied, it fortuned as he was come nigh to Damasco, sodē- *Acte. ix.*

sodenly there shined rounde about hym a light from heauen, and he fell to the earth, and heard a voyce sayinge to hym: Saul, Saul, why persecutest thou me? And he sayed: What art thou Lorde? And the Lorde sayed: I am Jesus whome thou persecutest. It is hard for thee to kycke agaynst ỹ prick. And he both tremblynge and astonyed, sayed: LORDE what wylte thou haue me to doe? And the Lorde sayd vnto him: aryse and goe into the citie, and it shalbe tolde thee what thou must doe. The men whyche iourneyed with him, stode amased, hearynge a voyce, but seeynge no man. And Saule arose from the earth, and when he opened hys eyes, he sawe no man: But they led hym by the hande, and broughte hym into Damasco. And he was three dayes wythoute syghte, and nether did eate nor drinke. And there was a certayne disciple at Damasco, named Ananias, and to hym sayd the lord in a vision: Ananias? and he sayd: beholde, I am here Lorde. And the Lorde sayde vnto hym: aryse and goe into the strete (whyche is called streyghte) and seke in the house of Judas, after one called Saule of Tharsus. For beholde, he prayeth, and hath seen in a vision, a man named Ananias, cummyng in to hym, and puttyng hys handes on hym, that he myghte receaue hys syght. Then Ananias answered: Lord, I haue heard by many of thys man, how much euyll he hath done to thy sainctes at Jerusalem: and here he hath autoritie of the hye priestes, to bynde all that call on thy name. The Lorde sayed vnto hym: goe thy waye, for he is a chosen vessell vnto me, to beare my name before the Gentyles, and kynges, and the chyldren of Israell. For I wyll shewe hym howe greate thynges he must suffre for my names sake. And Ananias went hys waye, and entred into the house, and putte hys handes on hym, and sayde: brother Saule, the Lorde that appeared vnto thee in the waye as thou camest, hathe sente me, that thou myghtest receyue thy sight, and be filled with the holy gost. And immediately there fell from hys eyes as it had been scales, and he receyued syghte, and arose, and was baptysed, and receyued meate, and was counforted. Then was Saule a certayne dayes wyth the dyscyples whyche

were

were at Damasco. And streyght way he preached Christe in the Sinagogues, howe that he was the sonne of God: But all that heard hym were amased, and sayed: is not thys he that spoyled them whych called on this name in Jerusalem, and came hither for that intent, that he myght bringe them bounde vnto the hie Priestes? But Saul encreased the more in strengthe, and confounded the Jewes whyche dwelte at Damasco, affirmyng that thys was very Christ.

The Gospell.

PEter aunswered, and sayd vnto Jesus: behold, we haue forsaken all and folowed thee: what shall we haue therfore? Jesus sayed vnto them: Verely I say vnto you, that when the sonne of man shall syt in the seat of hys Maiestie, ye that haue folowed me in the regeneration, shall syt also vpon. xij. seates, and iudge the twelue tribes of Israel. And euerye one that forsaketh house, or brethrē, or sisters, or father, or mother, or wyfe, or chyldren, or landes for my names sake, shal receiue an hundred folde, and shal inherite euerlasting lyfe. But many that are fyrst shalbe last, and the last shalbe fyrst. *Mat. xix.*

The purification of Saincte Mary the virgin.

The Collect.

ALmyghtye and euerlastyng God, we humblye beseche thy Maiestie, that as thy onely begottē sonne was this day presented in the Temple, in substaunce of oure flesshe: so graunte that we may be presented vnto thee with pure and cleare myndes: By Jesus Christ our Lorde.

The Epistle.

THe same that is appointed for the Sundaye.

The Gospell.

WHen the tyme of their Purificacion (after the lawe of Moses) was come, they brought hym to Jerusalem, to present hym to the Lorde (as it is wrytten in the lawe of the Lord: euery mā chylde that fyrst openeth the matrix, shalbe cal- *Luke ij.*

led

led holy to the Lorde:) and to offer (as it is sayd in the lawe of the Lord) a payre of turtle Dooues, or two yonge Pigeons. And beholde, there was a man in Hierusalem, whose name was Simeon. And the same man was iust and godlye, and loked for the consolacion of Israel, and the holy goste was in him. And an aunswer had he receiued of the holye goste, that he should not see death, except he first sawe the Lord Christe. And he came by inspiracion into the temple.

¶ Sainct Mathies day.

The Collect.

ALmightie God, which in the place of the traitor Judas, didst chose thy faythfull seruaunt Mathie to bee of the noumber of thy twelue Apostles: Graunt that thy Churche being alway preserued from false Apostles, maye be ordered and guided by faythfull and true pastors: Throughe Jesus Christ our Lorde.

The Epistle.

Actus. i.

IN those dayes Peter stode vp in the myddes of the disciples and sayed: the number of names that were together, were aboute an hundred and .xx. ye men & brethren, thys scripture must nedes haue been fulfylled, whych the holy goste, through the mouth of Dauid, spake before of Judas, which was guyde to them that toke Jesus. For he was noumbred wyth vs, and had obtayned felowshyp in this ministracion. And the same hath now possessed a plat of grounde, with the reward of iniquitie: & when he was hanged, burste a sunder in the middes, and all hys bowels gushed oute. And it was knowen vnto all the inhabiters of Hierusalem: insomuche that the same field is called in theyr mother tongue, Achelda-ma, that is to saye: the bloudye field. For it is written in the booke of Psalmes: hys habitacion be voyde, and no man be dwellynge therin, and hys byshoprike lette another take. Wherfore, of these men whych haue companied wyth vs (al the tyme that the Lorde Jesus had all hys conuersacion a-monge vs, begynnynge at the baptysme of John vnto that same

same day, that he was taken vp from vs) must one bee ordeined, to be a witnesse with vs of his resurrection. And they appointed two, Joseph whych is called Barsabas (whose syrname was Justus) and Mathias. And when they prayed, they said: Thou Lorde which knowest the heartes of al me, shewe whether of these twoo thou hast chosen, that he may take the roume of this ministracion and Apostleshippe, from whiche Judas by transgression fell, that he might go to his owne place. And thei gaue furth their lottes, & the lotte fell on Mathias, and he was coumpted with the eleuen Apostles.

The Gospell.

IN that tyme Jesus aunswered, and saied: I thanke thee (O father) Lorde of heauen & earth because thou hast hidde these thynges from the wise and prudente, and hast shewed theim vnto babes: verely father, euen so was it thy good pleasure. All thynges are geuen vnto me of my father. And no man knoweth the sonne, but the father: neither knoweth any man the father, saue the sonne, & he to whomsoeuer the sonne will open hym. Come vnto me all ye that labour and are laden, and I wil ease you. Take my yoke vpon you and learne of me, for I am meke and lowly in heart, and ye shall synde rest vnto your soules: for my yoke is easy, & my burden is lyght. *Math. xi.*

The annunciacion of the virgin Mary.

The Collect.

WE beseche thee Lord, powre thy grace into oure heartes, that as we haue knowen Christ thy sonnes incarnacion, by the message of an angell, so by hys crosse and passion, we may be brought vnto the glory of his resurrection: Through the same Christ our Lorde.

The Epistle.

GOd spake once agayne vnto Ahaz, saying: requyre a token of the Lord thy god, whether it be toward the depth beneath, or toward ye height aboue. The sayd Ahaz: I wil require none, neither wil I tempt *Esai. vij.*

the Lorde. And he sayd: hearken to, ye of the house of Dauid: is it not inough for you, that ye be greuous vnto men, but ye must greiue my God also: And therefore the Lorde shall geue you a token: Beholde, a virgin shal conceyue and beare a sonne, and thou hys mother shall cal hys name Emanuel. Butter and hony shall he eat, that he maye knowe to refuse the euyll, and chose the good.

The Gospell.

Luke. i.

AND in the syxth moneth, the Aungell Gabriell was sent from God vnto a citie of Galile, named Nazareth, to a virgin spoused to a man whose name was Joseph, of the house of Dauid, & the virgins name was Mary. And the Aungell went in vnto her, & sayd: Hayle full of grace, the lord is with thee: Blessed art thou among wome. When she saw hym, she was abashed at hys sayinge, and cast in her mynde what maner of salutation that should be. And the Angel said vnto her: feare not Marye, for thou hast founde grace wyth God. Beholde, thou shalt conceyue in thy wombe, and beare a Sonne, and shalt cal hys name Jesus. He shalbe great, and shalbe called the sonne of the highest. And the Lord GOD shall geue vnto hym the seate of hys father Dauid, & he shall reygne ouer the house of Jacob for euer, & of hys kyngdome there shalbe none ende. Then sayde Marye to the Aungell: Howe shall thys be, seeynge I knowe not a man? And the Aungell aunswered, and sayed vnto her: the holy ghost shall come vpon thee, and the power of the hyest shal ouershadow thee. Therefore also that holye thynge whyche shalbe borne, shalbe called the sonne of God. And beholde thy Cosyn Elizabeth, she hath also conceiued a sonne in her age. And this is the syxthe moneth, whyche was called baren, for wyth God nothynge shalbe impossible. And Marye sayed: beholde the handemayde of the Lorde, be it vnto me according to thy worde. And the Aungell departed from her.

¶ Sainct

Sainct Markes day.

The Collect.

ALmyghty God, which hast instructed thy holy Church with the heauenly doctrine of thy Euangelist Sainct Marke: geue vs grace so to be established by thy holy gospel, that we be not, lyke chyldren, caryed away wyth euery blast of vayne doctrine: Through Jesus Christ our Lord.

The Epistle.



Vnto euerye one of vs is geuen grace, accordynge to the measure of the gifte of Christe. *Ephe.iiij.* Wherfore he sayth: When he went vp on hie, he led captiuitie captiue, & gaue giftes vnto men. That he ascēded, what meaneth it, but that he also descended firste into the loweste partes of the earthe? he that descended, is euen thesame also that ascended vp aboue all heauens, to fulfill al thinges. And the verye same made some Apostles, some Prophetes, some Euangelistes, some shepeheardes, & teachers: to the edifyinge of the sainctes, to ỹ worke & administracion, euen to the edifiyng of the body of Christe tyll we all come to the vnitie of the faith, & knowledge of the sonne of God, vnto a perfecte man, vnto ỹ measure of the ful perfect age of Christ. That we hēceforthe houlde be no more chyldren, wauering & caried about with euery wynd of doctrine, by the wilnes of mē, through craftines whereby they lay awayt for vs to deceyue vs. But let vs folowe the truth in loue, & in al thinges growe in hym whych is the head, euen Christ: in whome if all the bodye be coupled & knytte together, throughout euery ioynt, wherewith one ministreth to another (according to the operacion, as euery part hath his measure) he encreaseth the body, vnto the edifiyng of it selfe through loue.

The Gospell.



Am the true vyne, and my father is a husbandman. Euerye braunche that beareth not fruyte in me, he will take away. And euery braunche that beareth fruit, wil he pourge, ỹ it may bring forth more fruyte. Now are ye cleane through the woordes whyche I haue spoken vnto you. Byde in me, *Iohn. xv.*

and I in you. As the braunche cannot beare fruit of it selfe, except it byde in the vyne: no more can ye except ye abyde in me. I am the vine, ye are the braunches. He that abydeth in me, and I in him, the same bryngeth forth muche fruyte. For wythout me, can ye doe nothing. If a man bide not in me, he is cast forth as a braunche, & is wythered: And men gather them, and cast them into the fyre, and they burne. If ye abyde in me, and my wordes abide in you, aske what ye wyll, and it shalbe done for you. Herein is my father glorified, that ye beare muche fruite, & become my disciples: As the father hath loued me, euen so also haue I loued you. Continue you in my loue. If ye kepe my cõmaundemẽtes, ye shal bide in my loue, euen as I haue kept my fathers cõmaundementes, & abyde in his loue. These thinges haue I spoken vnto you, that my ioye might remayne in you, and that your ioye might be ful.

Sainct Philip and Iames.

The Collect.

ALmyghty god, whom truly to knowe is euerlastynge lyfe: graunt vs perfectlye to knowe thy Sonne Iesus Christ, to bee the Waye, the trueth and the lyfe, as thou haste taught Sainct Philippe, and other the Apostles, Throughe Iesus Christ our Lord.

The Epistle.

Iames. i.

IAmes the seruaunte of God, and of the Lorde Iesus Christ, sendeth greetynge to the twelue Tribes whyche are scattered abroade. My brethren, counte it for an excedynge ioye, when ye fall into diuerse temptacions: knowyng thys, that the tryinge of your fayth gendreth pacience, and let pacience haue her perfect woorke, that ye may be perfecte, and sounde, lackynge nothyng. If any of you lacke wisedom, let him aske of him that geueth it: euen God, whyche geueth to all men indifferently, & casteth no man in the teeth, & it shal be geuen him. But let hym aske in fayth, and wauer not: for he that doubteth, is like a waue on the Sea, which is tost of the

wyndes

wyndes, and caried wyth violence. Neyther let that manne thynke that he shall receiue any thynge of the Lord. A wauering mynded man, is vnstable in al his wayes. Let the brother whyche is of lowe degree, reioyce when he is exalted. Agayne, let hym that is ryche, reioyce when he is made lowe. For euen as the flower of the grasse, shall he passe away. For as the sunne ryseth wyth heat, and the grasse withereth, and hys flower falleth away, and the beautye of the fashion of it perysheth: euen so shall the ryche man perysshe in hys wayes. Happy is the man that endureth temptacion: For when he is tryed, he shall receyue the crowne of lyfe, whyche the Lord hath promysed to them that loue hym.

The Gospell.

AND Jesus sayde vnto hys disciples: let not your heartes bee troubled. Ye beleue in God, beeleue also in me. In my fathers house are many mansions. If it were not so, I would haue told you. I goe to prepare a place for you. And if I goe to prepare a place for you, I wyl come agayne and receiue you euen vnto my selfe: that where I am, there may ye be also. And whither I goe, you know, and the way ye know. Thomas sayth vnto hym: Lorde, we knowe not whyther thou goest. And howe is it possible for vs to knowe the waye? Jesus sayth vnto hym: I am the way, and the trueth, & the life: No man cummeth to the father but by me: yf ye had knowē me, ye had known my father also. And nowe ye know him and haue seen hym. Philip sayth vnto hym: Lorde, shewe vs the father, and it suffiseth vs. Jesus sayth vnto hym: haue I been so longe tyme with you, and yet hast thou not known me? Philip, he that hath seen me, hath seen my father: and how sayest thou then, shew vs the father? Beleuest not thou that I am in the father, and the father in me? The wordes that I spake vnto you, I spake not of my selfe: But the father that dwelleth in me, is he that doeth the woorkes. Beeleue me that I am in the father, and the father in me. Or els beleue me for the woorkes sake. Verelye, verelye, I saye *Iohn.xiiij*

vnto you: he that beleueth on me, the workes that I doe, the same shall he doe also: and greater workes then these shall he doe, because I goe vnto my father. And whatsoeuer ye aske in my name, that will I doe, that the father may be glorifyed by the sonne. If ye shall aske any thynge in my name, I will doe it.

Sainct Barnabe Apostle.

The Collect.

LOrde almyghtye, which haste indued thy holye Apostle Barnabas, with singuler giftes of thy holy goste: let vs not be destitute of thy manyfolde giftes, nor yet of grace to vse them alway to thy honour and glorye: Through Iesus Christ our Lorde.

The Epistle.

Actus.xi.

TYdinges of these thynges came vnto the eares of the congregation, which was in Ierusalem. And they sent furth Barnabas, that he shoulde goe vnto Antioche. Which when he came, and had seen the grace of God, was glad, & exhorted them all, that with purpose of heart they would continually cleaue vnto the Lorde. For he was a good man, and full of the holy goost and of fayth, and much people was added vnto the Lord. Then departed Barnabas to Tharsus, to seke Saule. And when he had founde hym, he broughte hym vnto Antioche. And it chaunsed, that a whole yeat they had their conuersacion with the congregaciō there, & taught muche people: insomuch that the disciples of Antioche were the first that were called Christen. In those dayes came Prophetes from the citie of Ierusalem vnto Antioche. And there stode vp one of them, named Agabus, and signified by the spirite, that there should be great dearth throughoute all the worlde, whyche came to passe in the Emperoure Claudius dayes. Then the disciples, euery man accordyng to his habilitie, purposed to sende succoure vnto the brethren whyche dwelte in Iewry, whyche thyng they also dyd, and sente it to the elders by the handes of Barnabas and Saul.

The

The Goſpell.

THis is my commaundement, that ye loue toge- *Iohn. xv.*
ther as I haue loued you. Greater loue hath no man then this: that a man beſtowe his lyfe for his frendes. Ye are my frendes, yf ye doe whatſoeuer I commaunde you. Henceforth call I not you ſeruauntes, for the ſeruaunt knoweth not what his Lorde doeth. But you haue I called frendes, for all thynges that I haue hearde of my father, haue I opened to you: ye haue not choſen me, but I haue choſē you, and ordained you to goe and bringe furth fruyte, and that your fruite ſhoulde remayne: that whatſoeuer ye aſke of the father in my name, he may geue it you.

Sainct John Baptiſte.

The Collecte.

ALmighty God, by whoſe prouidence thy ſeruaūt John Baptiſt was wonderfullye borne, and ſent to prepare the waye of thy ſonne our ſauiour by preachinge of penaūce: make vs ſo to folow his doctrine and holy lyfe, that we may truely repent, accordyng to his preachynge, & after his example conſtantlye ſpeake the truth, boldelye rebuke vyce, and pacientlye ſuffre for the truethes ſake: through Jeſus Chriſte our Lorde.

The Epiſtle.

BE of good chere my people, O ye prophets cō- *Eſay. xl.*
fort my people, ſayth your God, comforte Jeruſalem at the heart, and tell her that her trauayl is at an ende, that her offence is pardoned that ſhe hath receiued of the Lords hand, ſufficient correccion for all her ſynnes. A voyce cryed in Wildernes prepare the Way of the Lorde in ỹ Wildernes, make ſtraight the path for our God in the deſert. Let all valleies be exalted, and euery mountaine & hyl be layde lowe: What ſo is croked let it be made ſtraighte, and lette the roughe be made playne fieldes. For the glory of the Lorde ſhall appeare, and all fleſhe ſhal at once ſee it: for Why the mouth of ỹ Lord hath ſpokē it.

Theſame voyce ſpake. Nowe crye. And the Prophete aunſwered: What ſhall I crye? that all fleſhe is graſſe, and that all the goodlynes therof is as the floure of the fielde. The graſſe is withered, the floure falleth awaye. Euen ſo is the people as graſſe, when the breath of the Lorde bloweth vpon them. Neuertheleſſe, whether the graſſe wither, or that the floure fade awaye, yet the worde of our God endureth for euer. Goe vp vnto the hye hyll (O Sion) thou that bryngeſt good tydynges, lyfte vp thy voyce with power. O thou preacher Ieruſalem: Lift it vp without feare, and ſaye vnto the cities of Juda: Beholde your God, behold, the Lorde God ſhal come with power, and beare rule with his arme. Behold, he bryngeth his treaſure with hym, and his workes goe before hym. He ſhall fede his flocke lyke an heardman. He ſhall gather the lambes together with hys arme, & cary them in his boſome, and ſhall kyndly intreate thoſe that beare younge.

The Goſpell.

Luke.j. ELizabethes tyme came that ſhe ſhould be delíuered, & ſhe brought forth a Sonne. And her neighbours & her coſins heard howe the lord had ſhewed great mercy vpon her, and reioyſed w̄ her. And it fortuned that in the eight day they came to circumcíſe the chylde, and called his name Zachary, after the name of his father. And his mother aunſwered and ſayd: not ſo, but his name ſhalbe called John. And they ſayde vnto her: There is none in thy kynred & is named with this name. And they made ſygnes to his father, howe he would haue hym called. And he aſked for wrytynge tables, and wrote, ſayinge: his name is John. And they meruayled al. And his mouth was opened immediately, and his tounge alſo, and he ſpake and prayſed God. And feare came on all them that dwelte nye vnto hym. And all theſe ſayinges was noiſed abrode throughout all the hye countrey of Iewrye, and they that hearde them layed them vp in theyr heartes, ſayinge: What maner of chyld ſhall this bee? And the hand of the lord was with hym. And his father Zacharias was fylled with the holye gooſt, and prophecied, ſayinge: Prayſed be the lorde

God

God of Israell, for he hath visited & redemed his people. And hath raysed vp an horne of saluation vnto vs, in the house of his seruaunt Dauid. Euen as he promysed by the mouth of his holy prophetes, which were sence the worlde begaune. That we should be saued from our enemyes, and from the hande of all that hate vs. That he woulde deale mercifully wyth our fathers, and remembre his holye couenaunt. And he woulde performe the othe which he sware to our father Abraham for to forgeue vs. That we beyng deliuered out of the handes of our enemies, myght serue hym without feare, all the dayes of our lyfe, in suche holynesse & rygh teousnesse, as are acceptable for hym. And thou chylde shalte bee called the Prophete of the hyest: for thou shalt goe before the face of the Lorde to prepare hys wayes. To geue knowledge of saluacion vnto hys people for the remission of synnes. Through the tender mercy of our God, whereby the day spryng from an hye hath visited vs. To geue lyght to them that sate in darknes, & in the shadow of death, to guyde our feete into the way of peace. And the chylde grewe and waxed stronge in spirite, and was in wyldernesse tyll the daye came, when he shoulde shewe hymselfe vnto the Israelites.

Saincte Peters daye.

The Collect.

ALmightye God, whych by thy sonne Iesus Christ hast geuen to thy Apostle saincte Peter many excellēt giftes, & commaundest hym earnestly to fede thy flocke: make we beseche thee, all Bishops and Pastours diligently to preache thy holy worde, and the people obediently to folowe the same, that they maye receyue the crowne of euerlastynge glorye: through Iesus Christ our Lorde.

The Epistle.

AT the same tyme Herode the kynge stretched forth his handes to vexe certayne of the congregacio. And he killed Iames the brother of Iohn with the sworde. And because he sawe it pleased the Iewes, he proceded farther and tooke Peter

also. Then were the dayes of swete bread. And when he had caught him, he put him in prison also, and delyuered him to foure quaternions of souldyers to be kepte: entendynge after Ester to bringe him forth to the people. And Peter was kept in prison, but prayer was made without ceasynge of the congregacion vnto God for him. And when Herode would haue brought him out vnto the people, the same nyght slept Peter betwene two souldyers, bounde with two chaynes: & the keepers before the dore kepte the prison. And behalde the Aungell of the Lord was there present, and a lyght shewed in the habitacion. And he smote Peter on the syde, and reysed him vp, sayinge: aryse vp quickely. And his chaynes fell from hys handes. And the Aungell sayd vnto him: gyrd thy selfe, and bynd on thy sandales. And he so dyd. And he sayth vnto him: cast thy garment about thee & folowe me. And he came out and folowed him, & wyst not that it was trueth, which was done by the Aungell, but thought he had seen a vision. When they were past the fyrst and second watche, they came vnto the yron gate, that leadeth vnto the citie, which he opened to them by his owne accorde, and they went out & passed thorowe one strete, and forth wyth the Aungell departed frō hym. And when Peter was come to hym selfe, he sayd: now I know of a suertie that the Lord hath sent his Aungell, & hath delyuered me out of the hande of Herode, and from all waytyng of the people of the Jewes.

The Gospell.

Mat. xvi. When Jesus came into the coastes of the citie which is called Cesarea Philippi, he asked his disciples sayinge: Whome do men say that I the sonne of man am? They sayd: Some saye that thou art John Baptist, some Helias, some Jeremias, or one of the Prophetes. He sayth vnto thē: but whom saye ye that I am? Simon Peter answered, & sayde: Thou art Christ the sonne of the lyuyng God. And Jesus answered, and sayd vnto him: Happy art thou Simon the sonne of Jonas: for flesshe & bloud hath not opened that vnto thee, but my father which is in heaue. And I saye vnto thee, that thou

arte

ant Peter: & vpon this rocke I wyll buylde my congregacion. And the gates of hell shall not preuayle against it. And I will geue vnto thee the keyes of the kyngdome of heauen. And whatsoeuer thou byndest in earth, shall be bounde in heauen: & whatsoeuer thou loosest in earth, shalbe loosed in heauen.

Sainct Iames the Apostle.

The Collect.

GRaunt, O mercyfull God, that as thy holy Apostle sainct Iames, leauyng hys father and all that he had, without delaye, was obedient vnto the callynge of thy sonne Iesus Christ, and folowed hym: So we, forsakyng al worldly and carnall affeccions, may be euermore ready to folow thy commaundementes: through Iesu Christ our Lord.

The Epistle.

IN those dayes came Prophetes from the citie of Ieruſalem vnto Antioche: And there stoode vp one of them named Agabus, & signified by the spirite, that there should be great dearth throughout all the worlde, whyche came to passe in the Emperour Claudius dayes. Then the disciples euerye man accordyng to his habilite, purposed to sende succour vnto the brethren whych dwelt in Iewry: which thing they also did, & sent it to the elders, by the handes of Barnabas and Saul. At the same tyme Herode the kyng stretched forth hys hādes to vexe certayne of the congregacion. And he killed Iames the brother of Iohn with the swoorde. And because he sawe it pleased the Iewes, he proceded farther, & toke Peter also. *Actes.xii.*

The Gospell.

THen came to him the mother of Zebedes chyldē, with her sonnes, worshipping him, and desyrynge a certayne thynge of hym: And he sayd vnto her: What wilt thou? She sayd vnto him: Graunt that these my two sonnes may syt, the one on thy right hand, & the other on thy left, in thy kingdō. But Iesus answered & sayd: ye wote not what ye aske. Are ye able to drinke of ye cup that I shal drinke of, & to be baptised *Math.xx*

with

with the baptisme that I am baptised with? They sayd vnto hym: We are. He sayd vnto them: ye shall drynke in deede of my cuppe, & be baptised with the baptisme that I am baptised with: but to sit on my right hande, and on my lefte, is not mine to geue, but it shall chaunce vnto them that it is prepared for of my father. And when the ten heard thys, they disdayned at the two brethren. But Iesus called them vnto hym, and sayde: ye knowe that the Princes of the nacions haue dominion ouer them, and they that are great men, exercyse auctoritie vpon them. It shal not be so among you. But whosoeuer will be great among you, let him be your minister: & whosoeuer will be chiefe amonge you, let him be your seruaunt. Euē as the sonne of man came not to be ministred vnto, but to minister, & to geue hys life a redepcion for many.

Sainct Bartholomewe.

The Collect.

O Almyghtye and euerlastynge God, whych hast geuen grace to thy Apostle Bartholomewe truely to beleue, & to preache thy worde: graūt we beseche thee vnto thy church, both to loue that he beleued, and to preache that he taught: through Christ our Lord.

The Epistle.

BY the handes of the Apostles, were many signes & wonders wrought among the people. And they were al together with one accord in Salomōs porche. And of other durste no man ioyne hym self to them: neuertheles the people magnified them. The numbre of them that beleued in the Lord, both of men and women, grewe more and more: insomuche that they brought the sycke into the stretes, and layde them on beddes and couches, that at the least way the shadow of Peter, when he came by, myght ouershadowe some of them. There came also a multitude out of the cities rounde about, vnto Ierusalem, bringing sycke folkes, & them which were vexed with vncleane spirites: and they were healed euery one.

The Gospell.

And

AND there was a ſtryfe amonge them, which of Luk. xxii
thē ſhould ſeme to be the greateſt. And he ſayde vnto them: the kynges of nacions reygne ouer them, and they that haue auctoritie vpon them, are called gracious Lordes: But ye ſhall not ſo bee. But he that is greateſt amonge you, ſhal bee as the yonger: and he that is chief, ſhalbe as he that doeth miniſter. For whether is greater, he that ſytteth at meate, or he that ſerueth? Is not he that ſytteth at meat? But I am among you, as he that miniſtreth. Ye are they whiche haue bydden with me in my temptacions. And I appoynt vnto you a kyngdō, as my father hath appoynted vnto me, that ye maye eat and drynke at my table in my kyngedome, and ſyt on ſeates iudgeinge the twelue Tribes of Iſraell.

Sainct Mathewe.

The Collect.

ALmightye God, which by thy bleſſed ſonne dyddeſt cal Mathew from the receypt of cuſtome to bee an Apoſtle and Euangeliſt: Graunt vs grace to forſake all couetous deſyres, and inordinate loue of riches, and to folowe thy ſayde ſonne Ieſus Chriſt: Who lyueth and reygneth. &c.

The Epiſtle.

SEynge that we haue ſuche an office, euen as God hath had mercy on vs, we goe not oute of ij. Cor. iiij.
kynde, but haue caſte from vs the clokes of vnhoneſtye, and walke not in craftines, neither handle we the worde of God deceyptfullye, but open the trueth, and repoꝛte oure ſelues to euery mans conſcience in the ſyght of God. If our Goſpell be yet hydde, it is hyd amonge them that are loſte, in whome the God of this worlde hath blynded the myndes of them which beleue not, leſte the lyght of the Goſpell of the glory of Chriſt (whiche is the Image of God) ſhould ſhyne vnto them. For we preache not our ſelues, but Chriſt Ieſus to be the Lorde, & our ſelues your ſeruauntes, for Ieſus ſake. For it is God that cōmaundeth the light to ſhyne out of darkenes, which hath ſhyned in our

oure heartes, for to geue the lyghte of the knowledge of the glory of God, in the face of Jesus Christ.

The Gospell.

Math. ix. AND as Jesus passed forth from thence, he sawe a man (named Mathew) syttinge at the receipt of custome, and he sayde vnto hym: folowe me. And he arose and followed hym. And it came to passe as Jesus sate at meat in his house: behold, manye Publicans also and synners that came, sate downe with Jesus and his disciples. And when the Pharisees sawe it, they sayde vnto his disciples: Why eateth youre maister w Publicans and synners? But when Jesus hearde that, he sayde vnto them: They that be stronge nede not the physicion, but they that are sycke. Goe ye rather and learne what that meaneth: I wyll haue mercye, and not sacrifice: for I am not come to call the ryghteous, but synners to repentaunce.

¶ Sainct Michaell and all Aungels.

The Collect.

EVerlastynge God, which hast ordeyned and constituted the seruices of all Aungels and men in a wonderfull order: mercifully graunt, that they whiche alwaye doe thee seruyce in heauen, may by thy appoyntmente succoure, and defend vs in earth: through Jesus Christ our Lord. &c.

The Epistle.

Apo. xij. THere was a greate battayle in heauen: Michael and his Aungels fought with the Dragon, and the Dragon foughte with his Angels, and preuayled not, neyther was theyr place found anye more in heauen. And the greate Dragon, & olde Serpente, called the deuyll and Sathanas, was caste oute, whiche deceyueth all the worlde. And he was caste into the earth, & his Angels were cast out also with him. And I heard a loude voyce, sayinge: in heauen is nowe made saluacion & strēgth, & the kingdom of our god, & the power of his Christe.

For

For the accuser of our brethren is cast downe, Whyche accused them before God day and night. And they ouercame him by the bloud of the lambe, and by the Word of theyr testimonye, and they loued not theyr lyues vnto the death. Therefore reioyce heauens, and ye that dwell in them. Woe vnto the inhabitours of the earth, and of the sea: for the deuyll is come downe vnto you, Whych hath great Wrath, because he knoweth that he hath but a short tyme,

The Gospell.

 T the same time came the disciples vnto Jesus saying: Who is the greatest in the kyngdom of heauen? Jesus called a chylde vnto hym, & sette hym in the myddest of them, and sayd: Verely I say vnto you, except ye turne & become as chyldren, ye shall not entre into the kyngedom of heauen. Whosoeuer therfore humbleth hym selfe as thys chylde, that same is the greatest in the kyngedom of heauen. And Whosoeuer receyueth suche a chyld in my name, receiueth me. But Who so doeth offende one of these lytle ones Whyche beleue in me, it were better for hym that a mylstone were hanged aboute hys necke, and that he were drowned in the depth of the sea. Woe vnto the Worlde, because of offences: necessary it is that offences come: But Woe vnto the man by Whom the offence cometh. Wherefore, yf thy hande or thy foote hynder thee, cut hym of, and cast it from thee. It is better for thee to entre into lyfe halte or maymed, rather then thou shouldest (hauynge two handes or two fete) bee cast into euerlasting fyre. And if thyne eye offende thee, plucke it out, and cast it from thee: It is better for thee to entre into lyfe Wyth one eye, rather then (hauynge two eyes) to be cast into hel fyre. Take heede that ye despise not one of these litle ones. For I say vnto you: that in heauen their Aungels do alwayes behold the face of my father, Whyche is in heauen. Mat. xviij

Sainct Luke the Euangelist.

The Collect.

ALmighty God Which calledst Luke the phisicio Whose prayse is in the gospel, to be a physicion of the soul: It may pleale

please thee by the holsome medicines of his doctrine, to heale all the diseases of our soules through thy sonne Jesu Christe our Lorde.

The Epistle.

ij. Tim.iij Watche thou in all thinges, suffre afflictions, do the worke thoroughly of an Euangelistе, fulfyll thyne office vnto the vttermoste bee sobre. For I am nowe ready to be offred, and the tyme of my departynge is at hande, I haue foughte a good fyght, I haue fulfilled my course, I haue kept the faith. From hencefoorth there is laide vp for me a crowne of righteousnes, wyche the Lorde (that is a ryghteous iudge) shall geue me at that daye: not to me onely, but to all thē that loue hys commynge. Doe thy diligence, that thou mayeste come shortly vnto me. For Demas hath forsaken me, and loueth thys present World, and is departed vnto Thessalonica, Crescens is gone to Galacia. Titus vnto Dalmacia, onelye Lucas is wyth me. Take Marke and bringe him with thee, for he is profitable vnto me for the ministracion: And Tichicus haue I sente to Ephesus. The cloke that I lefte at Troada wyth Carpus, when thou comest bringe wyth thee, and the bokes, but speciallye the parchement. Alexander the coppersmith dyd me much euyll: the Lord reWarde hym according to his dedes, of whom bee thou ware also: For he hath greatly wythstande our Woordes.

The Gospell.

Luke.x. The Lorde appoynted other seuentie (and two) also, and sente them two and two before hym into euery citie and place, whyther he hym selfe woulde come. Therfore he sayd vnto them: the haruest is great, but the labourers are few. Pray ye therfore the Lord of the haruest, to sende forth labourers into the haruest. Go your wayes: behold, I send you forth as lambes amonge Wolues. Beare no Wallet, neither scrip, nor shoes, and salute no man by the Way: into Whatsoeuer house ye entre, fyrst say: peace bee to thys house. And if the sonne of peace bee there, your peace shal rest vpon him: if not, it shal returne

turne to you agayne. And in the same house tarye stil, eating and drynkynge suche as they geue. For the labourer is worthye of hys reward.

Simon & Jude Apostles.

The Collect.

ALmyghty God, whych hast buylded thy congregacion vpon the foundacion of the Apostles and Prophetes, Iesu Christ hym selfe beynge the head corner stone: graunte vs so to be ioyned together in vnitie of spirite by theyr doctryne, that we maye be made an holye temple acceptable to thee: through Iesu Christ our Lorde.

The Epistle.

IUdas the seruaunt of Iesu Christ, the brother of Iames: to them whyche are called and sanctified in God the father, and preserued in Iesu Christ: Mercye vnto you, and peace & loue be multiplied. Beloued, when I gaue all diligence to write vnto you of the common saluacion, it was nedefull for me to write vnto you, to exhort you that ye should continually labour in the faith, whiche was once geuen vnto the sainctes. For there are certaine vngodly men craftely crept in, of which it was written afore time vnto suche iudgement. They turne the grace of oure God vnto wātonnes, & denie god (which is the onely Lord) & our lord Iesu Christ. My mynde is therfore to put you in remēbraūce forasmuche as ye once knowe this, how that the Lord (after that he had deliuered the people out of Egipt) destroied them whyche after beleued not. The Angels also whyche kept not theyr fyrst state, but left theyr owne habitation, he hath reserued in euerlasting chaynes vnder darkenesse, vnto the iudgement of the great daye: euen as Sodom and Gomor, & the cities about them, whych in lyke maner defiled themselues wyth fornicacion, and folowed straunge flesshe, are set forthe for an example, and suffre the payne of eternall fyre: lykewise these beeyng deceyued by dreames, defile the flesshe, despise rulers, and speake euyll of them that are in auctoritie. *Iude. i.*

The

The Gospell.

Iohn. xv.

THys commaunde I you, that ye loue together. If the worlde hate you, ye know we it hated me before it hated you. If ye were of the world, the world would loue his owne: howbeit, because ye are not of the world, but I haue chosen you out of the worlde, therfore the worlde hateth you. Remembre the word that I saye vnto you: the seruaunt is not greater then the Lord. If they haue persecuted me, they will also persecute you. If they haue kept my saying, they wil kepe yours also. But all these thynges will they doe vnto you for my names sake, because they haue not knowen hym that sente me. If I had not come & spoken vnto them, they should haue had no synne: but now haue they nothynge to cloke theyr synne wythall. He that hateth me, hateth my father also. If I had not done among them the workes which none other man dyd, they shoulde haue had no synne. But now haue they both seen and hated, not onely me, but also my father. But this happeneth, that the sayinge myghte be fulfylled that is written in their lawe: They hated me without a cause. But when the comforter is come, whom I will sende vnto you from the father, euen the spirite of trueth (whyche procedeth of the father) he shall testifye of me. And ye shall beare wytnesse also, because ye haue been wyth me from the begynnynge.

All Sainctes.

The Collect.

ALmyghtye God, whych haste knytte together thy elect in one Communion and felowshyp, in the mistical body of thy sonne Christ our Lorde: graunt vs grace so to folowe thy holy Sainctes in all vertues, and godly lyuing, that we may come to those inspeakeable ioyes, whych thou haste prepared for them that vnfaynedlye loue thee: Through Iesus Christ our Lord.

The Epistle.

Beholde

BEholde, I John sawe another Aungel ascende *Apoc. vij.*
from the ryssinge of the Sunne, whyche hadde
the seale of the liuynge God, and he cryed with
a loude voyce to the foure Aungels (to whome
power was geuen to hurte the earth & the sea)
saying: Hurt not the earth, neyther the sea, neither the trees,
tyll we haue sealed the seruauntes of our God in theyr fore-
heades. And I heard the numbre of them which were sealed:
and there were sealed an. C. & xliij. M. of all the tribes of the
chyldren of Israell.
Of the trybe of Juda were sealed. xij. M.
Of the trybe of Ruben were sealed. xij. M.
Of the trybe of Gad were sealed. xij. M.
Of the trybe of Aser were sealed. xij. M.
Of the trybe of Nepthalim were sealed. xij. M.
Of the trybe of Manasses were sealed. xij. M.
Of the trybe of Symeon were sealed. xij. M.
Of the trybe of Leui were sealed. xij. M.
Of the trybe of Issachar were sealed. xij. M.
Of the trybe of Zabulon were sealed. xij. M.
Of the trybe of Joseph were sealed. xij. M.
Of the trybe of Beniamin were sealed. xij. M.

After thys I behelde: and loe, a great multitude (which no
manne can nounbre) of al nacions and people, & toungues,
stode before the seat, and before the lambe, clothed wyth long
whyte garmentes, and Palmes in theyr handes, and cryed
with a loude voyce, saying: saluacion be ascribed to him that
sytteth vpon the seat of our God, and vnto the lambe. And
all the Aungels stoode in the compasse of the seate, and of the
elders, and the foure beastes, and fell before the seate on theyr
faces, and worshypped God, sayinge: Amen. Blessynge, and
glorye, and wysdom, and thanke, and honour, and power, &
myght, be vnto our God for euermore. Amen.

The Gospell.

Jesus

Math. v.



Elus seeing the people, went vp into the mountayne: ¶ When he was set, hys disciples came to hym, and after that he had opened hys mouthe, he taught them, saying: Blessed are the poore in spirite, for theirs is the kyngedome of heauen. Blessed are they that mourne, for they shall receiue comforte. Blessed are the meke for they shal receiue the enheritaunce of the earth. Blessed are they whyche hungre and thyrste after ryghteousnes, for they shall be satisfied. Blessed are the mercyfull, for they shall obtayne mercye. Blessed are the pure in heart, for they shall see God. Blessed are the peacemakers, for they shalbe called the chyldren of GOD. Blessed are they whyche suffre persecucion for ryghteousnes sake, for theyrs is the kyngedome of heauen. Blessed are ye when men reuyle you and persecute you, and shall falsely saye all maner of euyll sayinges agaynste you for my sake: reioyce and bee gladde, for great is your reward in heauē. For so persecuted they the Prophetes whyche were before you.

The order for the administracion of the Lordes Supper or holy Communion.



So many as entende to be partakers of the holy Communion, shal sygnifye their names to the Curate ouer nyghte, or els in the morninge, afore the begynninge of morning prayer, or immedyately after.

And yf any of those be an open and notorious euel liuer, so that the congregacō by him is offended, or haue done anye wronge to hys neyghbours by worde or deede: The Curate haupnge knowledge thereof, shal call hym, and aduertyse hym, in any wyse not to presume to the Lordes Table, vntil he haue openly declared hym selfe to haue truely repented & amended his former naughty life ỹ the congregacion may thereby be satysfyed, whych afore were offended: & that he haue recompensed the parties, whome he hathe done wronge vnto, or at the least declare him selfe to be in full purpose so to doe, as sone as he conueniently may.

¶ The same order shal the curate vse, with those, betwixt whome he perceyueth malyce and hatred to rayne, not sufferynge them to be partakers of the Lordes table, vntyll he know them to be reconcyled. And yf one of the parties so at variaunce, be contente to forgeue from the bottome of hys hearte, al that the other hath trespassed agaynste hym, and to make amendes for that he hym selfe hath offended, and ỹ other partie wyll not be perswaded to a godly vnitie, but remayne styll in hys frowardnesse and malyce: The Ministre in that case, oughte to admytte the penitent person to the holy Communiō, and not hym that is obstinate.

¶ The Table hauyng at the Communion tyme a fayre whyte linnen clothe vpon it, shall stande in the bodye of the Churche, or in the chauncell, where Mornynge prayer, and Euenynge prayer be appoynted to be sayde. And the Prieste standing at the Northsyde of the table, shall saye the Lordes prayer wyth thys collecte folowynge.

ALmightie god, vnto whom al hearte be ope, all desyres knowen, & from whom no secretes are hyd: clense the thoughtes of our heartes by the inspiracio of thy holy spirit, that we may perfectlye loue thee, & worthely magnifie thy holy name: through Christ our lord. Amen.

¶ Then shall the preest rehearse distinctly all the .x. Commaundementes: and the people kneling, shall after euerye Commaundement aske Gods mercy for theyr transgression of the same, after thys sorte.

Ministre.

God spake these wordes, and sayd: I am the Lorde thy God. Thou shalt haue none other Goddes but me.

People.

Lorde haue mercy vpon vs, and encline our heartes to kepe thys lawe.

Ministre.

Thou shalt not make to thy selfe any grauen ymage, nor the lykenes of any thing that is in heauen aboue, or in the earth beneath, nor in the water vnder the earthe. Thou shalte not bowe downe to them, nor worshyppe them: for I the lord thy god am a gelous god, and visite the synne of the fathers vpon the childre, vnto the third and fourth generacion of them that hate me, and shew mercy vnto thousandes in them that loue me and kepe my commaundementes.

People.

Lorde haue mercy vpon vs, and encline our heartes to kepe thys lawe.

Ministre.

Thou shalt not take the name of the Lorde thy God in vayne: for the lorde will not holde him giltles that taketh hys name in vayne.

People.

Lorde haue mercy vpon vs, and encline our. &c.

Ministre.

Remembre that thou kepe holy the Sabboth daye. vi. dayes shalt thou labour and doe all that thou haste to doe, but the seuenth daye is the sabboth of the lorde thy

God.

God. In it thou shalt doe no maner of worke, thou and thy sonne and thy daughter, thy man seruaunt, and thy mayde seruaunt, thy Catell, and the straunger that is within thy gates: for in. vi. dayes the lord made heauen and earth, the Sea, and al that in them is, and rested the seuenth day. wherfore the Lord blessed the seuenth day and halowed it.

People.

Lorde haue mercy vpon vs, and encline our. &c.

Ministre.

Honoure thy father and thy mother, that thy daies may be longe in the land which the lord thy god geueth thee.

People.

Lorde haue mercy vpon vs, and encline our. &c.

Ministre.

Thou shalt doe no murther.

People.

Lorde haue mercy vpon vs, and encline our. &c.

Ministre.

Thou shalt not commyt adulterye.

People.

Lorde haue mercy vpon vs, and encline our. &c.

Ministre.

Thou shalt not steale.

People.

Lorde haue mercy vpon vs, and encline our. &c.

Ministre.

Thou shalt not beare false witnesse agaynst thy neighboure.

People.

Lorde haue mercy vpon vs, and encline our heartes to kepe thys lawe.

Ministre.

Thou shalte not couet thy neyghbours house. Thou shalte not couet thy neighbours wife, nor his seruaunt, nor hys mayde, nor his oxe, nor his asse, nor any thynge that is hys.

People.

Lord haue mercy vpon vs, and write al these thy lawes in our hearts we beseche thee.

¶Then shall folowe the Collecte of the daye with one of these two Collectes folowyng for the king: the Priest standing vp and saying.

¶Let vs praye. Priest.

ALmightie God, whose kingdome is euerlastyng, and power infinite: haue mercy vpon the whole congregation, & so rule the heart of thy chosen seruaunt Edward the sixthe, our king and gouernour, that he (knowing whose minister he is) may aboue all thynges seke thy honoure & glory: and that we his subiectes (duely considering whose autority he hath) may faithfully serue, honor, and humbly obey him, in thee, and for thee, accordyng to thy blessed worde and ordynaunce: Through Jesus christ our lord: who with thee, & the holy goste, liueth & reigneth euer one god, world without end. Amē.

ALmightie & euerlastinge god, we be taught by thy holy word, that the hertes of kinges are in thy rule and gouernaūce, & that thou doest dispose, & turne them as it semeth best to thy godly wisedom: we humblye beseche thee, so to dispose & gouerne the hearte of Edward the sixth, thy seruaunt, our king and gouernour, that in all hys thoughtes wordes, & workes, he maye euer seeke thy honor and glorye, & studye to preserue thy people cōmitted to his charge, in welth, peace, and godlines. Graunte thys O merciful father, for thy deare sonnes sake Jesus Chryst our Lorde. Amen.

¶Immediatly after the Collectes, the priest shal reade the Epistle, begynnyng thus.

¶The Epistle written in the. Chaper of.

And the Epistle ended, he shal say the Gospel, beginning thus.

The Gospell, wrytten in the. Chapter of.

And the Epistle and Gospel beyng ended, shalbe sayde the Crede.

IBelene in one god, the father almightie maker of heauen & earth, & of all thynges visible and inuisible: And in one Lorde Jesu Christ, the onelye begotten sonne of GOD, begotten

gotten of his father before all worldes: God of God, light of light, very God of very God: begotte, not made, being of one substaunce with the father, by whom all thinges were made: who for vs men and for our saluation, came downe from heaue, and was incarnate by the holy gost, of the virgin Mary, and was made man: & was crucyfied also for vs, vnder Poncius Pilate. He suffred and was buryed, and the thyrd day he arose again according to the scriptures: and ascended into heauen, and sitteth at the ryght hand of the father. And he shal come again with glory, to iudge both the quicke & the dead: whose kyngdome shall haue none ende. And I beleue in the holy gost, the Lorde and geuer of lyfe, who procedeth frō the father and the sonne, who with the father and the sonne together, is worshipped and glorified, who spake by the Prophetes. And I beleue one Catholyke and Apostolike churche: I acknowledge one Baptisme, for the remission of sinnes. And I loke for the resurrectiō of the dead, and the life of the worlde to come. Amen.

After the Crede, yf there be no sermon, shall folowe one of the homelies already set forth, or hereafter to be set forth by commune auctorite

After such sermon, homely, or exhortacion, the Curate shal declare vnto the people whether there be any holy dayes or fastyng dates the weke folowing: and earnestly exhorte them to remembre the poore, saying one or moe of these sentences folowing, as he thinketh most conuenient by hys discretion.

Let your light so shine before mē, that they may see your good workes, & glorifie your father which is in heauen. Matth. v

Lay not vp for your selues treasure vpō ỹ earth where the rust and moth doeth corrupt, & where theues breake through & steale. But laye vp for your selues treasures in heauen, where neither rust nor moth doeth corrupte, and where theues doe not breake through and steale. Matth. vi

Whatsoeuer you would that men should doe vnto you, euen so doe vnto them: for this is the lawe and the Prophetes. Matth. vii

Not euery one that sayth vnto me, lorde lord, shal enter Matth. vii

ter into the kyngdome of heauen: but he that doeth the wyll of my father whiche is in heauen.

Luk. xix. Zache stode forth, and sayd vnto the lord: behold lorde, the half of my goodes I geue to the poore, and if I haue done any wrong to any man, I restore foure folde.

i. Cor. ix. Who goeth a warrefare at any tyme of his own cost: who planteth a vineyarde, and eateth not of the fruite thereof: Or who fedeth a flocke, and eateth not of the milke of the flocke.

i. Cor. ix. If we haue sowen vnto you spirituall thynges, is it a great matter, if we shall reape your worldly thynges:

i. Cor. ix. Doe ye not knowe, that they whiche minister aboute holy thynges, liue of the sacrifice: They which waite of the altare, are partakers with the altare. Euen so hath the lord also ordained, that they whiche preache the gospel, should lyue of the gospell.

ii. Cor. ix. He which soweth little, shall reape little: and he that soweth plenteously shal reape plenteously. Let euery mã doe accordyng as he is disposed in his hearte, not grudgeing, or of necessitie: for God loueth a cherefull geuer.

Gala. vi. Let him that is taught in the word, minister vnto him that teacheth, in all good thynges. Be not deceiued, god is not mocked: for whatsoeuer a man soweth, that shal he reape.

Gala. vi. Whyle we haue tyme, let vs doe good vnto all men, & specially vnto thē, which are of the houshold of fayth.

i. Tim. vi. Godlynes is great riches, if a man be contented wyth that he hath: for we brought nothynge into the worlde, neyther may we cary any thyng out.

i. Tim. vi. Charge them which are riche in thys world, that thei be ready to geue & glad to distribute: layinge vp in store for them selues a good foundacion agaynste the tyme to come, that they may attayne eternall lyfe.

Heb. vi. God is not vnrighteous, that he wyll forgeatte youre workes and labour that procedeth of loue: whiche loue ye haue shewed for hys names sake, whyche haue ministred vnto saynctes, and yet doe ministre.

To

To do good, and to distribute, forget not: for with such sacrifices God is pleased. Hebr. xiii.

Who so hath this worldes good, and seeth his brother haue nede, and shutteth vp hys compassion from him, how dwelleth the loue of god in hym? 1. Joh. iii

Geue almose of thy goodes, and turne neuer thy face from any poore man, and then the face of the lord shal not be turned away from thee. Tobi. iiii

Be merciful after thy power. If thou hast much geue plenteously: If thou hast litle, do thi diligence gladly to geue of that litle: for so gatherest thou thy selfe a good reward in the day of necessitie. Tobi. iiii

He that hath pitie vpon the poore, lendeth vnto the lord: & loke what he laith out, it shalbe paid him again. prou. xix

Blessed be the man that prouideth for the sicke and nedy, the Lorde shall deliuer hym in the tyme of trouble. psal. xli

¶ Then shal the Churche wardens, or some other by them appoynted, gather the deuocion of the people, and put the same into the poore mens boxe: and vpon the offering daies appoynted, euery man and woman shall paye to the curate the due and accustomed offerynges: after whiche done, the priest shall saye,

Let vs praye for the whole state of Christes Church militant here in earth.

ALmightie and euerliuing god, which bi thi holy Apostle hast taught vs to make prayers and supplications, and to geue thankes for all men: we humblye beseche thee moste mercifully to accept our almose, and to receyue these our prayers which we offer vnto thy diuine Maiestie: beseching the to inspire continually, the vniuersal church with the spirite of truth, vnitie and concorde: and graunt that al they that doe confesse thi holy name, may agree in the trueth of thy holy word, and lyue in vnitie and godly loue. We beseche thee also to saue and defend all Christian kinges, Princes, and gouernous, & specially thy seruaunt, Edward our kyng, that vnder him we may be godly & quietly gouerned: If there be none almose geuen vnto the poore, then shall the wordes of accepting our almose be left out vnsayde.

M.iiii, and

and graunt vnto his whole counsayle, and to al that be put in auctoritie vnder him, that they may truly and indifferently minister iustice, to the punishmēt of wickednes and vice, and to the maintenaunce of Gods true religion and vertue. Geue grace (O heauenly father) to al Bishops, pastoures and Curates, that they may both by theyr lyfe and doctrine set foorth thy true and lyuelye worde, & rightly and duely administer thy holy Sacramentes: and to al thy people geue thy heauenly grace, & especially to thys congregacion here presente, that with meke heart and due reuerence, they may heare & receiue thy holy word, truli seruing thee in holines & righteousnes al the dayes of theyr lyfe. And we most humbly beseeche thee of thy goodnes (O lord) to comforte & succour al thē which in this transitory lyfe be in trouble, sorowe, nede, sickenes, or any other aduersitie. Graūt this O father for Jesus Christes sake our onely mediatoure and aduocate. Amen.

Then shal folowe this exhortacion, at certaine times when the Curate shall se the people negligent to come to the holy Communion.

WE be come together at thys time derelye beloued brethren, to kepe at the Lordes supper, vnto the which in Godes behalfe I bydde you al that be here present, & beseche you for the Lorde Jesus Christes sake, that ye wyll not refuse to come therto, beinge so louyngly called and bydden of God hymselfe. Ye knowe how greuouse and vnkynde a thynge it is, when a man hath prepared a ryche feast, decked his table wyth all kynde of prouysion, so that there lacketh nothynge but the geastes to syt downe: and yet they whiche be called, wythout any cause most vnthankefully refuse to come. Which of you in suche a case would not be moued? who woulde not thynke a greate iniurye and wronge done vnto hym? Wherfore most derely beloued in Christ, take ye good hede, lest ye with drawing your selues from this holy supper, prouoke Gods indignacion agaynste you. It is an easye matter for a man to saye, I wil not Communicate,

municate, because I am otherwyse letted with worldlye busynes: but suche excuses be not so easely accepted and allowed before God. If any man saye, I am a greuous sinner, and therefore am afrayed to come: wherefore then doe you not repent & amend, when God calleth you, be you not ashamed to saye you wyll not come: when you should returne to God, wyll you excuse your selfe and say that you be not readye: Consydre earnestly with youre selues howe litle suche fayned excuses shall auayle beefore God. They that refused the feaste in the gospell, because they had bought a farme, or wouldoe trye theyr yokes of oxen, or because they were maried, were not so excused but counted vnworthy of the heauenly feaste: I for my parte am here presente, and according vnto mine office, I bydde you in the name of God I call you in Christes behalfe, I exhorte you, as you loue youre owne saluacion, that ye wylbe partakers of thys holy Communyon. And as the sõne of god did voucheſake to yeld vp hys soule by death vpon the Crosse for your healthe: euẽ so it is your duetie to receiue the Communion together in the remembraunce of hys death, as he hymselfe commaunded. Nowe if you wyll in nowyse thus doe, consydre wyth your selues howe greate iniurye you doe vnto God, and howe sore punyshment hangeth ouer your heades for the same: And wheras you offend god so sore in refusyng this holy Bãquet, I admonish exhort, and beseche you, that vnto thys vnkyndnes ye wyl not adde any more. Whiche thyng ye shal doe, if ye stand by as gasers and lokers on them that doe Communicate, and be no partakers of the same your selues. For what thing can this be accounpted els, thẽ a further cõtempt and vnkindnes vnto god: Truly it is a great vnthãkefulnes to saye naye when ye bee called: but the faulte is much greater when men stande by, and yet wyl neither eate nor drynke thys holy Communion wyth other. I pray you what can this be els, but euen to haue the misteries of Christ, in derision: It is said vnto all: Take ye

and

and eate. Take & drinke ye al of this: doe this in remẽbraunce of me. With what face thẽ, or with what coũtenaunce shal ye heare these wordes: what wil this be els but a neglecting, a despising, & mocking of the Testamẽt of Christ: wherfore, rather then you should so doe, depart you hence & geue place to thẽ that be godly disposed. But whẽ you depart, I beseech you, ponder with your selues from whom you depart: ye depart frõ the lordes table, ye depart from your brethren, and frõ the bãquete of most heauẽly fode. These thinges if ye earnestly cõsider, ye shal by gods grace returne to a better mind, for ỹ obteining wherof we shal make our hũble peticiõs, while we shal receue the holy Cõmunion.

¶ And some tyme shalbe seyde thys also at the discrecyon of the Curate.

DEerely beloued, forasmuch as our dutyis to render to almightie god our heauenly father most harty thankes, for ỹ he hath geuẽ his sõne our sauiour Jesus Christ, not onely to die for vs, but also to be oure spirituall fode and sustenaũce, as it is declared vnto vs, as wel by gods word, as by the holy sacramentes of his blessed bodi & bloud, the which being so cõfortable a thyng to thẽ which receue it worthely, and so daũgerous to them that wil presume to receiue it vnworthely: My duetie is to exhorte you to consider the dignitie of the holy mistery, & the great peril of the vnworthy receiuing thereof, & so to searche & examine your owne cõsciences, as you should come holy & cleane to a most godly and heauenly feast: so that in no wyse you come but in the mariage garment, required of god in holy scripture: & so come and be receyued, as worthy partakers of such a heauẽli table. The way & meanes therto is: First to examine your liues & conuersaciõ by the rule of gods cõmaundementes, and wherin soeuer ye shal perceyue your selues to haue offended, ether by wil, word, or dede, there bewaile your own sinfull liues, confesse

confesse your selues to almightie God with ful purpose of amendemente of lyfe. And if ye shal perceiue youre offences to be such, as be not only against God, but also against your neighbours: thē ye shal reconcyle your selues vnto them, readye to make restitucion & satisfaction accoꝛding to ỹ vttermost of your powers, foꝛ al iniuries & wonges done by you to anye other: and likewise beinge readye to foꝛgeue other that haue offended you, as you would haue foꝛgeuenes of oour offences at gods hand: foꝛ otherwise the receiuing of the holy Cōmunion, doth nothing els but encreace your damnaciō. And because it is requisite that no mā should come to the holy Cōmunion but with a full trust in Gods mercy, & with a quiet conscience: therefoꝛe if there be any of you whiche by the meanes aforesayd, cannot quiet his own conscience, but requireth further comfoꝛt oꝛ counsel: thē let him come to me, oꝛ some other discrete and learned minister of Gods woꝛd, & open his griefe, that he may receiue such goostly counsail, aduise, and coumfoꝛt, as his conscience may be relieued: & that by the ministeri of gods woꝛd, he may receiue cōfoꝛt & the benefite of absoluciō to the quieting of his cōscience, & aduoiding of al Scruple & doubtfulnes.

Then shall the priest say this exhoꝛtacion.

DEerely beloued in the loꝛde, ye that mynd to come to the holy Communiō of the body & bloud of our sauiour Chriſte, must consider what S. Paul writeth to the Coꝛinthians, how he exhoꝛteth all persons diligently to trye and examine thēselues, before they presume to eate of that bread, and drinke of that cup foꝛ as the benefyte is great if with a truly penitent hearte and liuely faith, we receiue that holy Sacrament (foꝛ thē we spiritually eate the flesshe of Chriſt, and drynke his bloud, then we dwel in Chriſt and Chriſt in vs, we be one with Chriſt, & Chryst with vs:) so is the daunger great, if we receiue thesame vnwoꝛthely. Foꝛ then we be giltie of the bodye and bloud of Chriſt our sauiour. we eate and drinke our owne

dwn damnacion not consideryng the Lordes body, we kindle Goddes wrath agaynste vs, we prouoke hym to plague vs with diuerse diseases, and sondrye kyndes of death. Therfore, yf any of you be a blasphemer of God, an hinderer or slaunderer of hys worde, an adulterer, or be in malice or enuie, or in any other greuous cryme, bewayle your synnes, and come not to thys holye Table, lest after the takyng of that holy Sacrament, the deuill entre into you, as he entred into Judas, and fill you full of al iniquities, and bring you to destruction, both of body and soule: Judge therfore your selues (brethren) that ye be not iudged of the lord. Repent you truely for your synnes paste, haue a liuely and stedfast fayth in Christe our Sauiour, Amende your liues, and be in perfect charitie with all men, so shall ye be mete partakers of those holi misteries. And aboue al thinges, ye must geue most humble and harty thankes to God the father, the sõne, and the holy goste, for the redemption of the worlde, by the death and passion of our Sauioure Christ both god and man, who did humble hymselfe, euen to the deathe vpon the Crosse for vs miserable synners, which lay in darkenes and shadow of death, that he might make vs the children of god, and exalte vs to euerlastynge lyfe. And to thende that we shoulde alwaye remembre the exceedyng great loue of our Maister and onely Sauiour Jesu Christe, thus dyinge for vs, and the innumerable benefites (which by hys precious bloudshedyng) he hath obtayned to vs, he hath instituted and ordayned holye misteries, as pledges of his loue, and continual remembraunce of hys death, to our greate and endles comfort. To hym therefore wyth the father and the holye goste, let vs geue (as we are most bound) continual thankes: submitting our selues wholy to hys holy wil and pleasure, and studyinge to serue him in true holines & righteousnesse all the dayes of our lyfe. Amen.

Then shal the Priest saye to them that come to receyue the holy Communion.

You

YOu that doe truely & earnestly repente you of youre sinnes, and bee in loue and charitie with your neyghbours, & entend to leade a newe lyfe, folowyng the commaũdementes of god, & walking from henceforth in his holy wayes: Drawe nere and, take this holy Sacramente to youre comforte: make your humble confessiõ to almighte god before this cõgregacion here gathered together in hys holy name, mekely knelyng vpon your knees.

¶ Then shal this general confession be made, in the name of al those that are mynded to receyue the holy Communion, eyther by one of them, or els by one of the ministers, or by the Priest hymself, al kneling humbly vpõ theyr knees.

ALmighty god, father of oure Lorde Jesus Christ maker of al thinges, iudge of al mẽ, we knowledge & bewayle our manifold sinnes and wyckednesse, whiche we from tyme to tyme moste greuously haue committed, by thoughte, word & dede, againste thy deuine Maiestye: prouokinge most iustly thy wrath and indignacyon againste vs: we doe earnestlye repente, & bee hartely sorye for these oure mysdoinges: the remembraunce of them is grieuouse vnto vs, the burthen of thẽ is intollerable: haue mercy vpon vs, haue mercy vpon vs moste mercifull father, for thy sonne our Lord Jesus christes sake: forgeue vs al that is past, and graunte that we maie euer hereafter, serue and please thee, in newnesse of lyfe, to the honoure and glory of thy name: Throughe Jesus Christ our Lord. Amen.

Then shal the Priest or the Bisshop being present stand vp, and turning hym selfe to the people, say thus.

ALmightie god our heauenly father, who of his great mercy, hath promised forgeuenes of sines to al them, which with hartie repentaunce and true fayth turne vnto him, haue mercy vpon you, pardon & delyuer you from all youre synnes, confirme and strengthe you in all goodnesse, & bringe you to euerlasting lyfe, throughe Jesus Christe our Lorde. Amen.

Then

¶Then shall the priest also saye.

Heare what comfortable wordes our sauioure Christ sayth, to al that truly turne to hym.

Come vnto me all that trauaile and be heauy laden and I shall refreshe you. So god loued the worlde, that he gaue hys only begotten sõne, to thend that all that beleue in him, should not perish but haue life euerlastyng.

Heare also what sayncte Paul sayeth.

Thys is a true saying, and worthy of al men to be receiued, that Jesus Christe came into the worlde to saue synners.

Heare also what Saincte John sayeth.

If any man synne, we haue an aduocate with the father, Jesus Christ the righteous, and he is the propiciacion for our sinnes.

¶After the which, the priest shall proceede, saying.

Lyfte vp your heartes.

Aunswere.

we lyfte them vp vnto the Lorde.

Priest.

Let vs geue thankes vnto our Lorde God.

Aunswere.

It is mete and right so to doe.

Priest.

It is very mete, righte, and oure bounden dueti̇e, that we should at al times, & in al places, geue thankes vnto thee, O Lord holy father, almightie euerlastynge God.

¶Here shall folowe the proper Preface accordinge to the tyme, yf there be any specially appoynted: or els immediatly shal folowe. Therefore with Angelles &c.

Proper Prefaces.

Vpon Christmas day and seuen dayes after.

BEcause thou diddest geue Jesus Christ, thine onely sonne, to be borne as thys daye for vs, who by the operacion of the holy goste, was made very man, of the substaunce of the Virgin Mary his mother, & that without spot

of

of synne, to make vs cleane from all sinne. Therfore. &c.

Upon Easter day, and seuen dayes after.

BVt chiefly are we bounde to prayse thee, for the glorious resurrection of thy sõne Jesus Christ our lord: for he is ỹ very Paschal lambe, which was offered for vs, and hath taken awaye the synne of the worlde, who by hys death hath destroyed death, and by hys rysynge to lyfe agayne, hath restored to vs euerlastyng lyfe. Therfore. &c.

Upon the Ascencion day, and seuen dayes after.

THroughe thy moste dere beloued sonne, Jesus Christ our Lorde: who after hys most glorious resurrection, manifestly appeared to al hys Apostles, and in their syght ascended vp into heauen, to prepare a place for vs, ỹ where he is, thether myghte we also ascẽd, & reigne with him in glory. Therfore with. &c

Upon Whytsunday, and sixe dayes after.

THrough Jesus Chryste our Lorde, accordynge to whose most true promise, the holy goste came downe thys day from heauen, with a sodayne great sound, as it had been a mighty wynde, in the likenesse of fierye tongues, lightinge vpon the Apostles, to teache them, and to leade them to all trueth, geuinge thẽ both the gyft of diuerse languages, and also boldnesse with feruente zeale, constantlye to preache the Gospell vnto al nations, whereby we are brought out of darkenesse and errour, into the cleare lyghte and true knowledge of thee, and of thy sonne Jesus Chryste. Therefore with. &c.

Upon the feast of Trinitie onely.

IT is very mete, right, and our boundẽ duety, that we should at all tymes, and in all places, geue thankes to thee, O Lord, almightie and euerlasting god, which art one god, one Lord, not one only person, but three persons in one substãce: for that whiche we beleue of the glory of the father, the same we beleue of the sonne, and of the holye ghoste, without

without any difference or inequalitie. Therfore with. &c.

After whyche preface, shal folowe immediatly.

¶ Therfore with Angelles and Archangelles, & with all the company of heauen, we laude and magnifye thy glorious name, euermore prayſing thee, and ſaying. Holi holy, holy, Lord god of hoſtes: heauen and earth are ful of thy glory, glory be to thee, O Lorde moſt hygh.

Then ſhal the prieſt, kneelyng downe at Gods borde, ſay in the name of al them that ſhal receiue the Communion, this prayer folowyng.

WE doe not preſume to thys thy table (O mercifull Lorde) truſtinge in our owne ryghteouſnes, but in thy manifolde and great mercies: we be not worthy ſo muche as to gather vp the crummes vnder thy table, but thou art the ſame Lord, whoſe propertie is alwayes to haue mercye, graunte vs therfore (gracious Lorde) ſo to eate the fleſhe of thy dere ſonne Jeſus Chriſt, and to drinke hys bloud, that our ſynfull bodyes may be made cleane by his body, and our ſoules waſched through hys moſt precious bloud, and that we may euermore dwell in hym, and he in vs. Amen.

Then the prieſt ſtandyng vp, ſhal ſay as foloweth.

ALmightye God oure heauenly father, whiche of thy tender mercye diddeſt geue thyne onlye ſonne Jeſus Chriſte, to ſuffre death vpon the croſſe for our redemption, who made there (by hys one oblacion of hymſelfe once offered, a full, perfecte and ſuffycyente ſacrifice, oblacyon, and ſatisfaction for the ſynnes of the whole worlde, and did inſtitute, and in his holye Goſpell commaunde vs, to contynue a perpetuall memorye of that his precious death, vntill hys comyng agayne, heare vs O mercifull father we beſeche thee, and graūt that we receiuing theſe thi creatures of bread & wine, accordyng to thy ſonne our Sauiour Jeſu Chriſtes holy inſtitution, in remēbrauce of his death and paſſyon, may be partakers of his moſt bleſſed body

and

and bloud/who in the same night that he was betrated, toke bread/and when he had geuen thankes, he brake it/and gaue it to his Disciples/saying: Take, eate, this is my body which is geuen for you. Doe this in remembraunce of me. Likewyse after supper he tooke the cup, and when he had geuen thãkes, he gaue it to them/saying/drinke ye all of this/for this is my bloud of the new Testament/which is shed for you and for manye, for remission of sinnes/doe this as oft as ye shall drinke it in remembraunce of me.

Then shall the minister first receiue the Communion in bothe kyndes himselfe/and next deliuer it to other ministers/yf any be there presente/(that they may help the chief minister) and after to the people in their handes kneling. And when he delyuereth the bread/he shall saye.

Take and eate this/in remẽbraunce that Christe died for thee/and feede on him in thy hearte by faythe/wyth thankes geuinge.

And the minister that delyuereth the cup/shall saye.

Drinke this in remembraunce that Christes bloude was shed for thee/& be thankeful.

Then shall the Priest say the Lordes prayer/the people repeating after him euery peticion.

After shalbe sayde as foloweth.

O Lord and heauenly father/we thy humble seruauntes/entierly desyre thy fatherly goodnes/mercifully to accepte this oure Sacrifice of prayse and thankes geuyng/most humbly beseching thee to graunt that by the merites & death of thi sonne Jesus Christ/and through faith in his bloud/we and al thy whole church/may obtayne remission of our sinnes/& al other benefites of his Passion. And here we offre and prefẽt vnto thee/O lord/our selues/our soules and bodies/to be a reasonable/holy/and liuely Sacrifice vnto thee/humbly beseching thee/that al we whiche be partakers of this holye Communion/maye be fulfilled wyth thy grace & heauenly benediction. And althoughe

we be vnworthy, throughe our manifold sinnes, to offre vnto thee any sacrifice, yet we beseche the to accepte this our bounden duetie and seruice, not weighing our merites, but pardoning our offences, through Jesus Christ our Lord, by whome and with whome, in the vnitie of the holy goste, al honour and glory be vnto thee O father almightye, worlde wythout ende. Amen.

Or thys.

ALmyghtie and euerliuinge God, we moste hartely thãke thee, for that thou doest vouchsafe to fede vs, whiche haue duely receiued these holy mysteries, with the spirituall foode of the moste precious body and bloud of thy sonne our sauiour Jesus Chryst: and doest assure vs thereby of thy fauoure & goodnesse towarde vs, and that we bee very membres incorporate in thy mysticall body, whiche is the blessed companie of al faythfull people, and be also heyres throughe hope, of thy euerlastinge kingdome, by the merites of the moste precious death and Passion of thy deare sonne: we now moste humbly beseche thee, O heauenly father, so to assist vs with thy grace, that we may continue in that holye felowshyp, and doe all suche good workes as thou hast prepared for vs to walke in, throughe Jesus Christ our Lorde: to whom wyth thee and the holy goste, be all honour and glory, worlde without ende. Amen.

Then shalbe sayd or song.

GLorye bee to God on hyghe. And in earthe peace, good will towardes men. we prayse thee, we blesse thee, we worshippe thee, we glorifye thee, we geue thãkes to thee, for thy greate glorye. O Lord God heauenly king, god the father almightie. O lord, the only begotten sõne Jesu Christ: O lord god, Lambe of god, sonne of the father, that takest away the sinnes of ỹ world, haue mercy vpon vs: Thou that takest awaye the sinnes of the worlde, haue mercy vpon vs. Thou that takest awaye the

the

the synnes of the world: receiue our prayer. Thou that sittest at the right hande of God the father, haue mercye vpon vs: For thou only art holy: Thou only arte the Lord: Thou only (O Christ) wyth the holy goste, arte most high in the glory of God the father. Amen.

Then the Priest or the Bisshoppe, yf he be present, shall let them depart with this blessynge.

THe peace of God which passeth all vnderstanding, kepe youre hearte and myndes in the knowledge & loue of god, & of hys sonne Jesu Christ our lorde: and the blessing of God almyghtie, the father, the sonne, and the holye ghost, be amongest you, and remayne with you alwayes. Amen.

Collectes to be sayed after the Offertorie, when there is no Communion: euery such day one. And the same maye be sayd also as often as occasion shal serue, after the Collectes, eyther of Mornyng & Euenynge prayer, Communion, or Letany, by the discrecion of the ministier.

ASsiste vs mercifully, O Lord, in these our supplications and prayers, and dispose the way of thy seruauntes, towarde the attaynement of euerlastynge saluacion: that amonge all the chaunges and chaunces of thys mortall life, they may euer be defended by thy most gracyous and ready helpe: through Christe our Lord. Amen.

ALmightie Lord and euerliuing god, vouchsafe we beseche thee, to directe, sanctifie and gouerne bothe our heartes and bodyes, in the wayes of thy lawes, and in the workes of thy commaundementes: that throughe thy moste mightie protection, both here & euer, we maye be preserued in body and soule: through our Lorde and sauiour Jesus Chryste. Amen.

GRaunte we beseche thee almyghtie God, that the wordes which we haue heard thys daye with oure outward eares, may throughe thi grace be so grafted inwardly in our heartes, that they may bring forth in vs, the fruite of good lyuynge, to the honour and prayse of thy name: throughe Jesus Chryst our Lorde. Amen.

PReuent vs O lord in al our doinges, with thy most gracious fauoure, and further vs wyth thy continuall helpe, that in all our woorkes begonne, continued, and ended in thee, we maye glorifye thy holy name, and finally by thy mercye obtain euerlastynge lyfe, through Jesus Christ our Lorde. Amen.

ALmightie god, the fountayne of al wisedome, which knowest our necessities before we aske, & our ignoraunce in askynge, we beseche thee to haue compassyon vpon oure infirmities, and those thynges which for our vnworthynesse we dare not, and for oure blyndnes we cannot aske, vouchsafe to geue vs for ꝑ worthines of thy sonne Jesus Christe our Lord. Amen.

ALmightie, God, which hast promysed to heare the peticions of them that aske in thy sonnes name, we beseche thee mercifully to enclyne thine eares to vs that haue made nowe oure prayers and supplicacions vnto thee, and graūt that those thynges which we faithfully asked accordyng to thy wil, may effectually be obteyned, to the releife of our necessitie, and to the setting forth of thy glory, through Jesus Christ our Lorde. Amen.

¶ Upon the holy dayes, yf there be no Communion, shalbe sayde all that is appoynted at the Communion, vntyll the ende of the Homelie, concludinge wyth the generall prayer, for ꝑ whole state of Christes churche militāte here in earth: and one or moe of these Collectes before rehearsed, as occasiō shall serue.

¶ And there shalbe no celebracion of the Lordes Supper, excepte there bee a good nōbre to communicate wyth the priest, accordyng to hys discrecion.

And yf there be not aboue twentie persons in the Parishe of discrecion to receyue the Communion: yet there shalbe no Communion, excepte foure, or thre at the least communicate wyth the priest e. And in Cathedrall and Collegiate churches, where be many Priestes and Deacons, thei shal al receyue the Cōmunion with the Minister euery Sundaye at the least, excepte they haue a reasonable cause to ꝑ contrary.

And to take awaye the superstition, whiche anye person hath

hath, or myghte haue in the bread and wyne, it shall suffyse that the bread bee such, as is vsuall to bee eaten at the Table wyth other meates, but the best and pureſt wheat bread, that conueniently may be gotten. And if any of the bread or wine remayne, the Curate shall haue it to his owne vse.

¶ Although no ordre can be so perfectlye deuyſed, but it may be of some, eyther for theyr ignorannce and infirmitie, or els of malyce and obstinacie misconstrued, depraued, and interpreted in a wrong parte. And yet because brotherly charitie willeth, that so much as conueniently may be, offences should be taken away: therfore we willyng to doe the same. Wheras it is ordeyned in the boke of common prayer, in the administration of the Lordes Supper, that the Communicantes kneelynge should receiue the holye cõmunion: whych thyng beinge wel mente, for a sygnification of the humble & gratefull acknowledgeyng of the benefytes of Christ geuen vnto the worthy receyuer, and to auoyde the prophanacion and dysordre which about the holy communion myghte els ensue. Lest yet the same kneelyng myght be thought or take otherwyse, we doe declare ỹ it is not mente thereby, that any adoracion is doone, or ought to bee doone, eyther vnto the Sacramentall bread or wine there bodely receyued, or vnto anye reall and essentiall presence there beeynge of Chrystes naturall flesshe and bloud. For as concernyng the Sacramẽtall bread and wyne, they remayne styl in theyr very naturall substannces, and therfore may not be adored, for that were Idolatrye to be abhorred of all faythful christians. And as concernynge the naturall bodye and bloude of our sauiour Christ, they are in heauen and not here: for it is agaynst the trueth of Christes true naturall bodye, to be in moe places then in one at one tyme.

¶ The bread and wyne for the Communion, shal be prouided by the Curate, and the churchwardens, at the charges of the Parishe, and the Parishe shalbe discharged of suche summes of money, or other dueties, whiche hetherto they haue payde for the same, by order of theyr houses euerye Sundaye.

¶ And note, that euery Parishioner shall communicate, at the least thre tymes in the yere: of which, Easter to be one: & shall also receyue the Sacramentes, and other rytes, accordyng to the order in this boke appointed. And yerely at Easter, euery Parishioner shal reken with his Person, Vicare or Curate, or his, or their deputie or deputies, and paye to them or him, all Ecclesiasticall duettes, accustomably due, then and at that tyme to be payde.

The ministracion of Baptisme to be vsed in the Churche.

IT appeareth by auncient wryters, that the Sacramente of Baptisme in the olde tyme, was not commonly ministred, but at two tymes in the yeare: at Easter, and Whitsontyde. At which tymes it was openly ministred, in the presence of al the congregacion: whiche custome (now being growen out of vse) although it cannot for many considerations be well restored agayne, yet it is thoughte good to folow the same as nere as conueniently may be: wherfore the people are to be admonished, that it is most conuenient that Baptisme should not be ministred but vpon Sundayes, and other holy dayes, when the moste noumbre of people maye come together, aswell for that the congregacion there present may testify the receyuing of them that be newly Baptysed into the noumbre of Christes Churche, as also because in the Baptisme of infantes, euery man present may be put in remembraunce of hys own profession made to God in hys Baptisme. For whych cause also, it is expedient that Baptisme be ministred in the Englishe tongue.

Neuertheless (yf necessytie so requyre) chyldren may at al tymes be Baptised at home.

¶ Publique Baptisme.

¶ When there are chyldren to be Baptysed vpon the Sunday, or holy day, the Parētes shal geue knowledge ouernight, or in the morning, afore the begynnynge of Morninge prayer to the Curate. And then the Godfathers, Godmothers, & people with the children, must be ready at ỹ Fonte, either immediately after the last Lesson at Morninge prayer, or els immediatly after the last Lesson at Euenynge prayer, as the Curate by hys discretion shall appoynte. And then standyng there, the Priest shall aske wether the chyldren be Baptysed or no. If they answere, no. Then shall the Priest say thus.

DEarely beloued, forasmuch as al mē be conceyued and borne in synne, and that our Sauiour Christ sayeth, none can entre into the kyngdome of god (except he be regenerate, and borne a newe of water & the holye goste:) I beseche you to call vpō God the father, through our Lorde Jesus Christ, that of his bounteous mercye, he wil graunt to these chyldren, that thing which by nature they cannot haue, that they may be Baptysed with water and the holy ghoste, & receiued into Christes holy churche, and be made liuely membres of the same.

Then the Priest shall say.

Let vs praye.

ALmightie and euerlastyng god, whiche of thy great mercie diddest saue Noe & his familie in the Arke, from perishing by water: & also diddest safely leade the childrē of Israel thy people through the redde Sea: figuring thereby thy holy Baptisme, & by the Baptisme of thy welbeloued sonne Jesus Christ, diddest sanctify the floud Jordane and all other waters to the mistical washynge awaye of synne: we beseche thee for thy infinitie mercies, that thou wilt mercifullye loke vpō these children, sāctifie them and washe them wyth thy holy goste, that they beyng deliuered from thy wrath, may be receiued into the Arke of christes church: and beeyng stedfad in fayth, joyfull through hope, and

rooted in charitie, may so passe the waues of this troublesome worlde, that finally they may come to the lande of euerlastyng lyfe, ther to reygne with thee, world without ende, throughe Jesus Christ our Lord. Amen.

ALmightie and immortal god, the ayde of al that nede, the helper of all that flee to thee for succour, the lyfe of them that beleue, and the resurrecciō of the dead: we cal vpon thee for these infantes, that they comming to thy holy Baptysme, maye receiue remission of theyr synnes, by spiritual regeneration. Receiue them (O Lorde) as thou hast promysed by thy welbeloued sonne, sayinge: Aske and you shall haue, seke and you shal fynde, knocke and it shalbe opened vnto you: So geue nowe vnto vs that aske. Let vs that seke fynde. Opē the gate vnto vs that knocke, that these infantes may enioye the euerlastinge benediction of thy heauenly washyng, and maye come to the eternall Kyngdome, whiche thou hast promysed by Christe our Lorde. Amen.

¶ Then shall the Priest say: heare the wordes of the Gospel writte by Sainct Marke in the tenth Chapter.

Mar. x. AT a certaine time they brought chyldren to Christ that he should touche them, and his disciples rebuked those that brought them. But when Jesus sawe it, he was displeased, and sayde vnto them: suffre lytle children to come vnto me, & forbyd thē not, for to such belongeth the kyngdome of God. Verely I saye vnto you, whosoeuer doeth not receyue the kingdome of God, as a lytle childe, he shal not entre therin. And when he had takē them vp in his armes, he put hys handes vpon them & blessed them.

¶ After the Gospel is read, the minister shal make this brefe exhortacion vpon the wordes of the Gospell.

BRendes, you heare in this Gospell the wordes of our sauiour Christe, that he commaunded the chyldren to be brought vnto hym: Howe he blamed those that would haue kept them from him: howe he

he exhorteth al men to folow their innocentie, You perceiue how by hys outwarde geſture & dede, he declared hys good wyl toward them. For he embraſed them in his armes, he layd his handes vpon them, & bleſſed thē: doubt not ye therfore, but earneſtly beleue, that he wyll lykewyſe fauourably receyue theſe preſēt infantes, that he wyl embrace them with the armes of hys mercy, that he wyl geue vnto them the bleſſynge of eternal lyfe, and make thē partakers of his euerlaſting kingdom. Wherfore we beeyng thus perſwaded of the good wyll of our heauenly father, towarde theſe infantes declared by his ſonne Jeſus Chriſt, and nothyng doubtyng but that he fauourably alloweth this charitable worke of ours, in bringyng theſe children to his holye Baptiſme: Let vs faythfully and deuoutely geue thākes vnto hym, & ſay.

ALmightie and euerlaſting god, heauenly father, we geue thee humble thankes, that thou haſt vouchſafed to cal vs to the knowledge of thy grace and fayth in thee: encreaſe this knowledge, and confirme this fayth in vs euermore: Geue thy holy ſpirite to theſe infantes, that they maye be borne agayne, and be made heyres of euerlaſtyng ſaluacion, through our Lord Jeſus Chriſt: who liueth and reigneth with thee and the holy ſpirite, now and for euer, Amen.

Then the Prieſt ſhall ſpeake vnto the Godfathers and Godmothers, on thys wyſe.

WElbeloued frendes, ye haue brought theſe children here to bee Baptiſed: ye haue prayed that oure Lorde Jeſus Chryſte would vouchſafe to receyue them, to lay his handes vpon them, to bleſſe them, to releaſe them of theyr ſynnes, to geue thē the kingdome of heauē, & euerlaſting life. Ye haue heard alſo, how our lord Jeſus chriſt hath promiſed in his goſpel, to graūt al theſe thinges that ye haue prayed for: which promiſe he for his part wil moſt ſurely kepe & performe. Wherfore after this promyſe made by Chriſte, theſe infantes

faultes muſt alſo faythfullye for their parte promyſe by you that be their ſuertyes, that they wyll forſake the deuyll and all hys workes, and conſtantly beleue goddes holy worde, & obediently kepe his commaundementes.

Then ſhal the Prieſt demaunde of the Godfathers and Godmothers theſe queſtions folowing.

Doeſt thou forſake the deuill and al his woorkes, the vayne pompe, and glory of the world, with al couetouſe deſyres of the ſame, the carnall deſyres of the fleſhe, ſo that thou wilt not folow, nor be led by them?

Aunſwere.

I forſake them all.

Miniſter.

Doeſt thou beleue in God the father almightie maker of heauen and earth? And in Jeſus Chriſt his onlye begotten ſonne our Lord, and that he was conceiued by the holy goſt, borne of the virgyn Marye: that he ſuffered vnder Pontius Pilate, was crucified, dead & buried, that he went downe into hell, and alſo dyd ryſe agayne the thyrde day: that he aſcended into heauen and ſitteth at the right hand of god the father almightie, and from thence ſhall come agayne at the ende of the worlde, to iudge the quicke and the dead?

And doeſt thou beleue in the holy goſt, the holye Catholique Churche, the Communion of ſainctes, the remiſſion of ſynnes, the reſurrection of the fleſh, and euerlaſtyng lyfe after death?

Aunſwere.

All thys I ſtedfaſtly beleue.

Miniſter.

Wylt thou be baptyſed in thys fayth?

Aunſwere.

That is my deſyre.

Then ſhal the Prieſt ſay.

O Mercyfull god, graunt that the olde Adam in theſe chyldren may be ſo buryed, that the newe man may be rayſed vp in them. Amen.

Graunt that all carnall affections may dye in them, and that all thynges belonginge to the ſpirite, may

may lyue and growe in them. Amen.

Graunt that they maye haue power and strength to haue victorye, and to triumphe agaynst the deuyll, the worlde and the flesshe. Amen.

Graunt that whosoeuer is here dedicated to thee by our office and ministerie, may also be endued wyth heauenly vertues, and euerlastyngly rewarded throughe thy mercy, O blessed Lord god, who doest liue and gouerne all thynges world without ende. Amen.

ALmightie euerliuing God, whose most dearelye beloued sõne Jesus Christe, for the forgeuenesse of our sines, did shead out of his most precious side both water & bloud, and gaue commaũdement to his disciples that they shonld goe teache al nations, and baptise them in the name of the father, the sonne, and of the holye ghost: Regarde we beseche thee, the supplycations of thy congregacion, & graunt that al thy seruauntes whiche shal be baptised in this water, may receyue the fulnesse of thi grace, and euer remayne in the noumbre of thy faythful and electe chyldren, throughe Jesus Chryst our Lorde.

CThen the Priest shal take the child in his handes, and aske the name: and naming the childe, shall dippe it in the water, so it be discretely and warely done, sayinge.

NI Baptise thee in the name of the father, and of the sonne, and of the holy gost. Amen.

And yf the chylde be weake, it shall suffyse to powre water vpon it, sayinge the forsayd wordes.

NI Baptise thee in the name of the father, and of the sonne, and of the holy ghost. Amen.

Then the Priest shall make a crosse vpon the chyldes forhead sayinge.

WE receyue this childe into the congregacion of Christes flocke, and doe signe him wyth the sygne of the crosse, in token that hereafter he shal not be ashamed to confesse the faith of Christ crucified, and mãfully to fight vnder his banner agaynst sinne

synne, the worlde, and the deuil: & to continue Chrystes faithful souldiour & seruaunte vnto his liues end. Amē.

¶ Then shall the Priest saye.

SEyng now derely beloued brethren, that these children be regenerate and grafted into the bodye of Christes congregatiō: let vs geue thankes vnto god for these benefites, and with one accorde make our prayers vnto almightie god, that they may leade the rest of their lyfe, accordynge to thys beginnynge.

Then shalbe sayde.

¶ Our father which art in heauen. &c.

Then shal the Priest saye.

WE yelde thee heartie thankes most mercifull father, that it hath pleased thee to regenerate this infante with thy holy spirite, to receiue hym for thy owne chylde by adoption, & to incorporate hym into thy holy congregacion. And humbly we beseche thee to graunte that he being dead vnto synne, and liuing vnto righteousnes, and being buried with Christ in his death may crucifie the old man, & vtterly abolishe the whole body of sinne: that as he is made partaker of the deathe of thy sonne, so he may be partaker of his resurrection. So that finally with the residue of thy holye congregacion, he may be inheritoure of thyne euerlastynge kingdome: throughe Christ our Lord. Amen.

¶ At the last end, the priest calling the Godfathers and Godmothers together, shal say this shorte exhortacion folowynge.

FOrasmuch as these children haue promysed by you to forsake the Deuill and al hys workes, to beleue in god, and to serue hym: you must remembre that it is your partes and dueties to see that these infantes bee taught so sone as they shalbe hable to learne what a solemne bowe, promise and profession they haue made by you. And that they may know these thinges the better, ye shall cal vpon them to heare sermōs. And chiefly ye shal prouyde that they may learne the Crede, the lordes

prayer,

prayer, and the ten Commaundemētes in the Englishe tongue, and all other thynges whiche a Christian man ought to knowe & beleue, to his soules health: and that these chyldren may be vertuously brought vp, to leade a godly and Christen life, remembring alwaye that Baptisme doeth represent vnto vs our profession, whyche is to folowe the example of our sauiour Christe, and to be made lyke vnto hym: that as he died and rose agayne for vs, so should we whyche are baptised die from synne and rise agayne vnto righteousnesse: continually mortifying al our euyl and corrupt affectiōs, and dayly proceedyng in al vertue, and godlynes of lyuynge.

¶ The Minister shal commaund ỹ the children be brought to the Bisshop to be cōfirmed of him, so sone as they can say in theyr vulgare tongue, the articles of the faith, the Lordes prayer, and the .x. commaundementes: & be further instructed in the Cathechisme set forth for that purpose, accordingly as it is there expressed.

Of them that be Baptised in priuate houses, in tyme of necessitie.

¶ The Pastours and Curates shal oft admonishe the people, that they deferre not the Baptisme of infantes any longer then ỹ Sundaye, or other holye day nexte after the child be borne, vnlesse vpon a great and reasonable cause declared to the Curate, and by him approued.

And also they shall warne them, that without great cause and necessitie, they baptise not chyldrē at home in theyr houses. And when great nede shall compell them so to doe, that then they minister it on thys fashion.

First let thē that be present call vpon God for his grace, and saye the Lordes prayer, yf the tyme wyll suffre. And thē one of thē shall name the chylde, & dippe him in the water, or powre water vpon him, saying these wordes.

I Baptise thee in the name of the father, and of the sonne, and of the holy ghost. Amen.

And let them not doubt, but that the child so Baptised, is lawfully and sufficiently Baptised, and ought not to be baptised agayne in the Churche. But yet neuertheles, yf the child which is after this sorte Baptised, doe afterward lyue: it is expedient that he be brought into the churche, to the

the entent the Priest may examine and trie, whether the child be lawfully baptysed or no. And yf those that bringe anye child to the church do answere that he is already baptysed, then shall the Priest examine them further.

By whom the chylde was Baptised:

who was present when the childe was Baptised:

whether they called vpon god for grace and succoure in that necessitie:

wyth what thynge, or what matter they did Baptise the chyld:

wyth what wordes the chylde was Baptysed:

whether they thynke the chyld to be lawefully and perfectly Baptysed:

¶ And yf the ministers shall proue by the aunsweres of such as brought the chyld, ꝑ al thynges were done as they ought to be: Then shall not he chrysten the chyld agayne, but shall receyue hym as one of the flock of the true Christian people, saying thus.

I Certyfye you, that in thys case ye haue done wel, and according vnto due order concerning the baptisinge of thys chylde, whiche beynge borne in originall sinne and in the wrathe of god, is now by the lauer of regeneracio in Baptisme, receiued into the noumbre of the childrē of god, and heyres of euerlastyng lyfe: for our lorde Jesus Christ doeth not deny his grace and mercy vnto such infantes, but moste louynglye doth call them vnto hym, as the holy gospell doeth witnesse to our comfort, on thys wyse.

IN a certayne tyme they broughte chyldren vnto Christ that he should touche them, and his disciples rebuked those that brought thē. But when Jesus saw it, he was displeased, and sayd vnto them: suffre lytle chyldren to come vnto me, & forbyd them not, for to suche belongeth the kyngdome of God. Verely I say vnto you, whosoeuer doeth not receyue the kyngdome of God as a lytle childe, he shal not entre therein. And when he had take them vp in his armes, he put his handes vpon them & blessed them.

After

¶After the Goſpel is read, the miniſter ſhal make this briefe exhortacion vpon the wordes of the Goſpell.

FRendes, you heare in thys Goſpell the wordes of our ſauiour Chriſt, that he cõmaunded the childrẽ to bee brought vnto hym: howe he blamed thoſe that would haue kepte thẽ frõ him: how he exhorted al men to folow their innocencie. Ye perceyue howe by his outwarde geſture and dede, he declared his good wyll towarde them. For he embraced thẽ in his armes, he layd his hãdes vpon them, and bleſſed them: doubte ye not therefore, but earneſtlye beleue, that he hath lykewyſe fauourably receiued this preſente infante, that he hath embraced him with the armes of his mercy, that he hath geuen vnto hym the bleſſing of eternall life, and made him partaker of hys euerlaſtynge kyngdome. Wherfore we beeinge thus perſwaded of the good wyl of our heauenly father, declared by hys ſonne Jeſus Chriſt towardes this infant: Let vs faythfully & deuoutely geue thãkes vnto him, & ſay the praier which the Lorde himſelfe taughte, and in declaracion of oure faythe, let vs recyte the articles conteined in our Crede.

Here the Miniſtre wyth the Godfathers and Godmothers ſhall ſay.

¶Our father which art in heauen. &c.

¶Then ſhall the Prieſt demaunde the name of the chylde, which being by the Godfathers and Godmothers pronoũced, the Miniſtre ſhall ſay.

Doeſt thou in the name of this chylde forſake the Deuill and all his workes, the vayne pompe and glorye of the world, with al the couetous deſyres of the ſame, the carnall deſyres of the fleſhe, and not to folowe, and bee led by them?

Aunſwere.

I forſake them all.

Miniſter.

Doeſt thou in the name of thys childe profeſſe thys fayth, to beleue in God the father almyghtye, maker of heauen

heauen and earth. And in Jesus Christ his onely begotten sonne our Lorde: and that he was conceyued by the holy ghost, borne of the vyrgyn Marye: that he suffered vnder Poncius Pilate, was crucified, dead and buried: that he went downe into hell, and also dyd ryse agayne the thyrde daye: that he ascended into heauen, and sytteth at the ryghte hande of God the father almyghtie: and from thence he shall come agayne at the ende of the world to iudge the quicke and the dead:

And doe you in his name beleue in the holi goste. The holy Catholike Churche. The Communiō of sayntes. The remission of synnes. Resurrectiō, and euerlasting lyfe after death:

Iunswere.

All thys I stedfastly beleue.

Let vs praye.

ALmightie and euerlastynge God heauenlye father, we geue thee humble thankes, for that thou hast vouchsafed to call vs to the knowledge of thy grace and faith in thee: increase thys knowledge, and confirme this fayth in vs euermore: Geue thy holy spirite to thys infante, that he being borne agayne, and being made heyre of euerlasting saluacion, through our Lorde Jesus Christ, may continue thy seruaūt, and attayne thy promyse, through the same our Lord Jesus Chryste thy sonne: who lyueth and reygneth with thee in the vnitie of the same holy spirite euerlastingly. Amē

Then shal the minister make this exhortacion, to the Godfathers and Godmothers.

FOrasmuche as thys child hath promised by you to forsake the Deuyll and all hys workes, to beleue in God, & to serue him: you must remēbre that it is your parte & duety to see that this infāte be taughte so sone as he shalbe able to learne, what a solēne bowe, promise, & profession he hath made by you: and

and that he maye knowe theſe thynges the better, ye ſhal call vpon hym to heare ſermons: And chiefly ye ſhal prouyde that he maye learne the Crede, the Lordes praier, and the ten Commaundemẽtes in the Englyſhe tongue, and all other thynges whiche a Chriſtian man oughte to knowe and beleue, to his ſoules health: & that this childe maye be vertuouſlye broughte vp, to leade a Godly and a Chriſten lyfe: Remembrynge alwaye that Baptiſme doeth repreſent vnto vs our profeſſiõ, which is to folowe the example of our ſauiour Chriſte, and bee made lyke vnto him: that as he died and roſe agayn for vs: ſo ſhould we whiche are Baptiſed, die from ſynne, & riſe againe vnto ryghteouſneſſe, continually mortifying all our euill and corrupte affections, and daily proceding in all vertue, and godlines of liuyng.

¶ And ſo forth, as in Publique Baptiſme.

¶ But yf they which bring the infantes to the Churche, doe make an vncertayn anſwere to the Prieſtes queſtions, and ſaye that they cannot tel what they thought, dyd, or ſayde in that greate feare and trouble of mynde, (as oftentymes it chaunceth) then lette the Prieſt Baptiſe him in forme aboue wrytten concernynge Publique Baptyſme, ſauynge that at the dypping of the Chyld in the Fonte, he ſhal vſe this forme of wordes.

If thou be not baptiſed already. N. I baptyſe thee in the name of the father, and of the Sonne, and of the holy ghoſte. Amen.

Confirmacion wherin is conteyned a Cathechisme for Chyldren.

TO the ende that Confirmacion maye be ministred to the more edifying of suche as shall receiue it (accordyng vnto S. Paules doctrine, who teacheth that all thynges should be done in the Churche to the edification of the same) it is thought good that none hereafter shalbe cõfirmed, but such as can say in their mother tongue the articles of the faythe, the Lordes prayer, and the .x. Commaundementes: And can also aunswere to suche questions of this short Cathechisme, as the Bysshop (or suche as he shall appointe) shall by his discrecion appose them in: And this order is moste conuenient to be obserued for dyuers consyderacions.

Fyrst, because that when chyldren come to the yeres of discreciõ, and haue learned what their godfathers and godmothers promised for them in baptisme, they maye then them selues with their owne mouth, and with their owne consent, openly before the Churche ratifie and confirme the same: and also promyse that by the grace of God, they wil euermore endeuour themselues faithfully to obserue and kepe suche thynges, as they by their owne mouthe and confession haue assented vnto.

Secondly, forasmuch as Confirmaciõ is ministred to them that be Baptised, that by impolicion of handes and prayer, they maye receyue strength, and defence againste all temptacions to sinne, and the assaultes of the worlde, and the Deuil: it is moste mete to be ministred when chyldren come to that age, that partly by the frayltie of their owne flesh, partly by the assaultes of the worlde and the Deuyl, they begyn to be in daunger to fall into sondry kindes of synne.

Thirdly, for that it is agreable with the vsage of the Churche in tymes past, wherby it was ordeined that Confirmacion shoulde be ministred to them that were of perfect age, that they beyng instructed in Christes religion, shoulde openly profesle their owne fayth, and promyse to be obediente vnto the wyll of God.

And that no man shall thynke that anye detriment shall come to chyldren by deferryng of their Confirmacion, he shall knowe for trueth, that it is certayne by Goddes worde, that chyldren beyng baptised, haue al thynges necessary for their saluacion, and be vndoubtedly saued.

A Catherchisme, that is to saye, an instruccion to be learned of euerye chylde before he be brought to be Confyrmed of the Bylshop.

Question.

What is your name?

Aunswere.

N. or M.

Question.

Who gaue you this name?

Aunswere.

My Godfathers and Godmothers in my Baptisme, wherein I was made a membre of Christe, the childe of God, and an inheritour of the kyngdome of heauen.

Question.

What did your godfathers and godmothers then for you?

Aunswere.

They did promise & bowe three thinges in my name. First, that I should forsake the deuil and al his workes and pompes, the vanities of the wicked worlde, and all the sinfull lustes of the flesshe. Secondly, that I shoulde beleue all the articles of the christen faith. And thirdly, that I should kepe goddes holy wil & cõmaundemẽtes, and walke in thesame all the daies of my lyfe.

Question.

Doest thou not thinke that thou art bounde to beleue and to doe as they haue promysed for thee?

Aunswere.

Yes verely. And by Gods helpe so I will. And I hertely thanke our heauenly father, that he hath called me to this state of saluacion, through Jesus Christe our sauiour. And I pray god to geue me his grace, that I may continue in thesame vnto my liues ende.

Question.

Rehearse the articles of thy beliefe.

Aunswere.

I Beleue in God the father almighty, maker of heauẽ and of earth. And in Jesus Christe hys onlye sonne

our lord. Which was cõceiued of the holy ghost, borne of the virgin Mary. Suffred vnder põce Pilate, was crucified, dead and buried, he descended into hel. The third day he rose agayne from the dead. He ascended into heauen, and sytteth at the ryght hand of God the father almighty. From thence he shall come to iudge the quicke and the dead. I beleue in the holy ghoste. The holy Catholike Churche. The cõmunion of Sainctes. The forgeuenes of synnes. The resurrection of the bodye. And the life euerlasting. Amen.

Question.

What doest thou chiefly learne in these articles of thy beliefe?

Aunswere.

First, I learne to beleue in God the father, who hath made me and all the worlde.

Secondly, in God the sonne, who hath redemed me & all mankynde.

Thirdly, in God the holy ghoste, who sanctifieth me and all the elect people of God.

Question.

You sayde that your Godfathers & Godmothers dyd promise for you that you should kepe Goddes commaũdementes. Tell me how many there be?

Aunswere.

Tenne.

Question.

Whiche be they?

Aunswere.

The same whiche God spake in the. xx. Chapiter of Exodus, saying: I am the lord thy god which haue brought thee out of the lande of Egipte, out of the house of bondage.

i. Thou shalt haue none other Goddes but me.

ii. Thou shalt not make to thy self any grauen image, nor the likenes of any thyng that is in heauen aboue, or in the earth beneath, nor in the water vnder the earthe: thou shalte not bowe downe to them nor worshyppe them.

them. For I the Lorde thy God am a gelous God, and vilite the synnes of the fathers vpon the chyldren, vnto the thirde and fourth generacion of them that hate me, and shew merry vnto thousandes in them that loue me, and kepe my commaundementes.

iii. Thou shalte not take the name of the Lorde thy God in vayne: for the Lorde wyll not holde hym giltles that taketh his name in vayne.

iiii. Remembre thou kepe holye the Sabboth daye. Sixe dates shalt thou laboure and doe al that thou hast to doe: but the seuenth day is the Sabboth of the Lorde thy God. In it thou shalt doe no maner of worke, thou, and thy sonne and thy daughter, thy man seruaunt, and thy mayde seruaunt, thy Cattell, and the straunger that is within thy gates: for in syxe dayes the Lorde made heauen and earth, the Sea, and all that in them is, and rested the seuenth daye. Wherefore the Lorde blessed the seuenth daye, and halowed it.

v. Honour thy father and thy mother, that thy dayes may be long in the lande whiche the Lorde thy God geueth thee.

vi. Thou shalt doe no murther.

vii. Thou shalt not commit adulterye.

viii. Thou shalt not steale.

ix. Thou shalt not beare falle witnesse agaynste thy neyghbour.

x. Thou shalte not coueite thy neyghbours houle, thou shalt not coueite thy neyghbours wyfe, nor his seruaunte, nor his maide, nor his oxe, nor his alle, nor anye thynge that is his.

Question.

What dooest thou chiefly learne by these commaundementes?

Answeare.

I learne two thynges. My duety towardes God, and my duety towardes my Neyghbour.

Question.

what is thy duetie towardes God?

Aunswere.

My duetie towardes God is, to beleue in him, to feare hym, and to loue hym with all my hearte, with all my mynde, with all my soule, and with al my strength. To worship him. To geue hym thankes. To put my whole trust in him. To cal vpō him. To honour his holy name & hys word, & to serue hym truly al the daies of my lyfe.

Question.

what is thy duetie towardes thy neyghbour?

Aunswere.

My duetie towardes my neyghboure is, to loue hym as my self. And to doe to al men as I would they should doe vnto me. To loue, honour and succoure my father & mother. To honoure and obeye the kyng and his ministers. To submit my self to all my gouernours, teachers, spirituall pastours and maisters. To order my self lowly and reuerently to all my betters. To hurt no body by worde nor dede. To be true and iuste in all my dealyng. To beare no malice nor hatred in my hearte. To kepe my handes from pickyng & stealyng, & my tongue from euil speaking, lying and slaunderyng. To kepe my body in temperaūce, sobernes, and chastitie. Not to couet nor desyre other mens goodes. But learne and labour truly to get myne own lyuyng, and to doe my duetie in that state of lyfe, vnto whyche it shall please God to call me.

Question.

My good chylde know this, that thou art not able to doe these thynges of thy selfe, nor to walke in the commaundementes of God, and to serue hym, without his speciall grace, whyche thou must learne at all tymes to call for by diligent prayer. Let me heare therfore if thou canst say the Lordes prayer.

Aunswere.

OUr father, which art in heauen, hallowed be thy name. Thy kyngdome come. Thy will be done in earth as it is in heauen. Geue vs thys daye oure dayly bread. And forgeue vs oure trespasses, as we

forgeue

forgeue thē that trespasse against vs. And leade vs not into temptacion. But delyuer vs from euill. Amen.

Question.

What desirest thou of God in this prayer.

Aunswere.

I desire my Lorde God our heauenly father, who is the geuer of al goodnes, to sende his grace vnto me and to all people, that we may worshyp hym, serue hym, and obey hym as we oughte to doe. And I praye vnto God, that he wyll sende vs all thynges that be nedefull both for our soules and bodyes. And that he wyll be mercyful vnto vs, and forgeue vs oure synnes: and that it wyll please hym to saue and defend vs in al daungers ghostly and bodyly: And that he wyll kepe vs from all synne and wickednes, and from oure ghostly enemy, and from euerlastynge death. And thys I trust he wyll doe of his mercy and goodnes, through our lorde Jesu Christ. And therefore I saye. Amen. So be it.

So sone as the chyldren can say in theyr mother tongue, the artycles of the fayth, the Lordes prayer, the .x. Commaundemētes: and also can answere to such questiōs of this short Cathechisme, as the Bishoppe (or such as he shal appoint) shall by his discrecion appose them in: then shall they be brought to the Bishoppe by one that shalbe hys Godfather, or Godmother, that euery childe maye haue a witnes of his confirmacion.

And the Bishop shall confyrme them on this wise.

Confirmacion.

Our helpe is in the name of the Lorde.

Aunswere.

Whiche hath made both heauen and earth.

Minister.

Blessed is the name of the Lorde.

Aunswere.

Henceforth worlde without ende.

Minister.

Lorde heare our prayer.

Aunswere.

And let our crye come to thee.

¶ Let vs praye.

ALmighty & euerliuyng God, who hast vouchesafed to regenerate these thy seruaũtes by water and the holy ghoste, and haste geuen vnto them forgeuenes of all their synnes: strengthẽ them we beseche thee (O Lord) with the holy ghost the comforter, and daily encrease in thẽ thy manifold giftes of grace: the spirite of wisdome and vnderstandyng, the spirite of counsell and ghostlye strengthe, the spirite of knowledge and true godlinesse: and fulfil them (O lord) with the spirite of thy holy feare. Amen.

Then the Bisshoppe shall laye his hande vpon euery chylde seuerally, saying.

Defend, O Lord, this child with thy heauenly grace, that he maye continue thine for euer, and dayly encrease in thy holy spirite more and more, vntyll he come vnto thy euerlastyng kyngdome. Amen.

¶ Then shall the Bysshoppe saye.

ALmightie euerliuinge God, whiche makeste vs bothe to wyll and to doe those thynges that be good and acceptable vnto thy Maiestie: we make our humble supplications vnto thee for these children, vpon whom (after the example of thy holy Apostles) we haue layed oure handes, to certifie them (by thys sygne) of thy fauoure, and gracious goodnes towarde them: let thy fatherlye hande we beseche thee, euer be ouer thẽ: let thy holy spirite euer be with them, and so leade them in the knowledge and obedience of thy woorde, that in the ende they may obteine the euerlastyng lyfe, through our Lord Jesus Christ: who with thee and the holy ghost liueth and reigneth one God, world without ende. Amen.

Then the Bisshoppe shall blesse the children, thus saying.

The blessyng of God Almighty, the father, the sonne, and the holy ghost, be vpon you, and remayne with you for euer. Amen.

The

The Curate of euery Pariche, or some other at his appoyntmente, shall diligently vpon Sundaies and holy daies, halfe an houre before Euensong, openly in the Churche instruct and examine so many children of his pariche sente vnto him, as the time wil serue, and as he shal thinke conuenient, in some parte of this Cathechisme.

And all Fathers, Mothers, Maisters, and Dames, shall cause theyr chyldren, seruauntes, and prentises (whiche haue not learned theyr Cathechisme) to come to the church at the time appoynted, and obediently to heare, & be ordered by the Curate, vntil such time as they haue learned all that is here appointed for them to learne. And whesoeuer the Bishop shal geue knowledge for childrē to be brought afore him to any cōuenient place, for theyr confirmacion: Then shal the Curate of euery parish either bryng or send in writing, ỳ names of al those children of his parishe, which can say the Articles of their fayth, the Lordes prayer, and the .x. commaundementes: and also howe many of them can aunswere to thother questions conteined in this Cathechisme.

And there shal none be admitted to the holy Communiō, vntil suche tyme as he can saye the Cathechisme, and be confirmed.

The fourme of Solemnization of Matrimonie.

First the bannes must be asked three seuerall Sundayes or holy daies, in the time of seruice, the people being present after the accustomed maner.

And if the persons that woulde be maryed dwell in diuers parishes, the bannes must be asked in both parishes, and the Curate, of thone Parysshe shall not solemnize Matrimonie betwixt them, without a certificat of the bannes, beyng thryse asked from ỳ Curate of the other Parishe. At the daye appoynted for Solemnization of Matrimonye, the persones to be maryed shal come into the bodye of the churche, with theyr frendes and neyghboures. And there the Priest shall thus saye.

DEarely beloued frendes, we are gathered together here in the sighte of God, and in the face of his congregatiō, to ioyne together this man and this woman in holye matrimonie, which is an honorable estate instituted of God in paradise, in the time

of mans innocencie: signifying vnto vs the misticall vnió, that is betwixt Christ and his Church: which holy estate Christ adourned and beutified with his presence and fyrste miracle that he wroughte in Cana of Galile, and is commended of Sainct Paule to bee honourable among al men, and therfore is not to be enterprised, not taken in hand vnaduisedly, lightely or wantonly, to satisfye mennes carnall lustes and appetites, lyke brute beastes that haue no vnderstãdinge: but reuerently, discretely, aduisedly, soberly, & in the feare of God: Duelye considering the causes for which Matrimonie was ordeyned. One was the procreation of chyldren, to bee brought vp in the feare & nurtour of the Lord, & prayse of God. Secõdly, it was ordeyned for a remedy against synne, and to auoyde fornication, that suche persons as haue not the gifte of continencie, mighte mary, and kepe themselues vndefyled mẽbres of Christes body. Thirdly, for the mutual societie, helpe, & comforte, that the one ought to haue of the other, both in prosperitie & aduersitie: into the which holy estate these two persons presẽt come now to be ioyned. Therfore, yf any mã can shew any iust cause, why they may not lawfully be ioyned together: let him now speake or els hereafter for euer hold his peace.

And also speakyng to the persones that shalbe maried, he shall saye.

I require and charge you (as you wil aunswere at the dreadful day of iudgement, whẽ the secretes of al hertes shalbe disclosed) that if either of you doe know any impediment why ye may not be lawfully ioyned together in Matrimonie, that ye cõfesse it. For be ye wel assured, that so manye as bee coupled together otherwyse then Gods worde doeth allowe, are not ioyned together, by God, neyther is theyr Matrimonie lawefull.

At whiche daye of mariage if any man doe allege and declare any impediment why thei may not be coupled together in Matrimony, by gods law or the lawes of this Realme: and wyl be bounde, and sufficient suerties with him, to the parties:

parties, or elles put in a caution to the full value of such charges as the persons to be maried doeth sustein to proue his allegacion: thē the Solemnizacion must be deferred vnto such tyme as the trueth be tryed. Yf no impediment bee alleged, then shal the Curate saye vnto the man.

Wilt thou haue this womā to thy wedded wife, to lyue together after Goddes ordinaunce in the holy estate of Matrimonie? wilte thou loue her, comforte her, honoure, and kepe her, in sickenesse, and in health? And forsaking al other, kepe thee only to her, so longe as you both shall lyue?

The man shal aunswere.

I wyll.

Then shal the priest saye to the woman.

Wilt thou haue this manne to thy wedded husband. To lyue together after Gods ordinaūce, in the holy estate of Matrimonie? wilt thou obeye him & serue him, loue, honour, and kepe him, in sickenes, and in health, and forsaking al other, kepe thee only vnto him, so longe as you both shall lyue?

The woman shall aunswere.

I wyll.

Then shall the Minister saye.

who geueth this woman to be māried vnto this man?

And the Minister receyuing the woman at her father or frendes handes, shal cause the man to take the woman by the right hande, and so either to geue their trouth to other. The man first sayinge.

I N. take thee N. to my wedded wyfe, to haue and to holde frō this day forewarde, for better, for worse, for richer, for poorer, in sickenes, and in health, to loue and to cherish, til death vs depart, according to Gods holy ordinaunce: And thereto I plight thee my trouth.

Then shal they loose theyr handes, and the womā taking againe the man by the right hand shall saye.

I N. take thee N. to my wedded husband, to haue & to holde from this daye forewarde, for better for worse, for richer, for poorer, in sickenes & in health, to loue, cherish, and to obey, tyl death vs departe, according to Goddes holye

holy ordinaunce: And thereto I geue thee my trouth.

Then shal they agayne loose their handes, and the man shal geue vnto the woman a ringe, layinge the same vpon the boke with the accustomed duety to the priest & clerke. And the priest taking the ring, shal delyuer it vnto the man to put it vpon the fourth finger of the womās left hand. And the mā taught by the priest, shal say.

With this ring I thee wedde: with my body I thee worship: & with al my worldlye goodes I thee endowe. In the name of the father, and of the sonne, and of the holy ghost. Amen.

Then the man leauing the ringe vpon the fourth fynger of the womans lefte hande, the Minister shall saye.

O Eternal God creatour & preseruer of al mankind, geuer of all spirituall grace, the auctour of euerlasting lyfe: Sende thy blessinge vpon these thy seruaūtes, this man & this woman, whom we bless in thy name, that as Isaac & Rebecca lyued faythfully together, so these persones may surely perfourme & kepe the vowe & couenaūt betwixt thē made: whereof this ringe geuen & receyued, is a tokē & pledge, & may euer remayne in perfect loue & peace together, and liue according vnto thy lawes: through Jesus Christ our Lord. Amen.

Then shall the Priest ioyne theyr ryght handes together and say.

Those whom God hath ioyned together, let no mā put asunder.

Then shal the Minister speake vnto the people.

Forasmuch as N. and N. haue consented together in holy wedlocke, and haue witnessed the same before god and this company, and therto haue geue and pledged their trouth either to other, and haue declared the same by geuing and receyuing of a ringe, and by ioyning of handes: I pronounce that they be man and wyfe together. In the name of the father, of the sonne, and of the holy ghost. Amen.

And the ministre shall adde thys blessyng.

God the father, god the sonne, god the holy gost, blesse, preserue, and kepe you: the Lord mercifully with his fa-

uoure

noure loke vpon you, and so fyll you with all spirituall benediccion and grace, that you maye so liue together in this life, that in the worlde to come, you maye haue lyfe euerlastyng. Amen.

Then the Ministers or Clerkes going to the Lordes table, shall saye or syng, this Psalme folowyng.

Beati omnes. psal. cxxviii.

BLessed are all they that feare the Lorde, and walke in his wayes.

For thou shalt eate the labour of thy hãdes: O well is thee, and happy shalte thou be.

Thy wife shalbe as the fruitfull vine: vpõ the walles of thy house.

Thy children like the Oliue braunches: round about thy table.

Lo, thus shal the man be blessed: that feareth the lord.

The lord from out of Sion, shall blesse thee: that thou shalt see Hierusalem in prosperitie, all thy lyfe long.

Yea, that thou shalt see thy childrens children: & peace vpon Israell.

Glory be to the father. &c. As it was in the. &c.

Or els this Psalme folowyng.

Deus misereatur. psl. lxvii.

GOd be merciful vnto vs & blesse vs: and shewe vs the lyght of his countenaunce, and be mercifull vnto vs.

That thy waye maye be knowen vpon the earth: thy sauing health among al nations.

Let the people prayse thee (O God: yea let al the people prayse thee.

O let the nations reioyce and bee glad: for thou shalte iudge the flocke ryghteously, and gouerne the nations vpon the earth.

Let the people praise thee (O God) lette al the people prayse thee.

Then shall the earth bring furth her encrease: & God euen our God, shal geue vs his blessyng.

God shal blesse vs, and al the endes of the world shal feare hym.

Glory

Glory be to the father. &c. As it was in the. &c.

¶ The Psalme ended, and the man and the woman kneling afore the lordes table: the priest standyng at the table, and turning his face towarde them, shall saye.

Lorde haue mercy vpon vs.
Aunswere.
Christ haue mercy vpon vs.
Minister.
Lorde haue mercy vpon vs.
Our father whiche arte in heauen. &c.
And leade vs not into temptacion.
Aunswere.
But deliuer vs from euill. Amen.
Minister.
O Lorde saue thy seruaunt, and thy handmayde,
Aunswere.
whiche put their trust in thee.
Minister.
O Lorde sende them helpe from thy holy place.
Aunswere.
And euermore defende them.
Minister.
Be vnto them a towre of strength.
Aunswere.
From the face of their enemie.
Minister.
O Lorde heare oure prayer.
Aunswere.
And let our crie come vnto thee.

The Minister.

O God of Abraham, God of Isaac, God of Jacob, blesse these thy seruauntes, and sowe the seede of eternall lyfe in their myndes, that whatsoeuer in thy holy worde they shall profitably learne, they may in dede fulfyl the same. Loke O Lord mercifully vpon thē from heauē, & blesse them. And as thou diddest sende thy blessyng vpon Abraham and Sara to their great comfort: so vouchsafe to sende thy blessynge vpō these thy seruauntes, that they obeying thy wyl, and alway being in

safetie

safetie vnder thy protection, may abide in thy loue vnto their liues ende: through Jesu Christ our lorde. Amen.

¶ This prayer next folowinge shalbe omitted, where the woman is past child birth.

O Mercifull Lord and heauenly father, by whose gracious gift mãkind is encreased: we beseche thee assist with thy blessyng these two persons, that they may both be fruitefull in procreation of children, & also liue together so long in godly loue and honestie, that they may see their childrens childrẽ, vnto the thirde & fourth generation, vnto thy prayse and honour: through Jesus Christ our Lorde. Amen.

O God, which by thy mighty power hast made all thynges of naught, whiche also after other thynges set in order, didst appointe that out of mã (created after thine own ymage & similitude) womã should take her beginning: and knitting them together, didst teache that it should neuer be lawefull to put asunder those, whõ thou by matrimonie hadst made one: O God which hast consecrated the state of matrimonie to suche an excellent misterie, that in it is signified & represẽted the spiritual mariage & vnitie betwixt Christ & his church: Loke mercifully vpõ these thy seruauntes, that both this mã may loue his wife, according to thy worde (as Christ did loue thy spouse the church, who gaue him self for it, louyng & cherysshing it euen as his own flesh.) And also that this woman may be louyng & amiable to her husband as Rachel, wise as Rebecca, faithfull & obedient as Sara, and in al quietnes, sobrietie & peace, be a folower of holy & godly matrones: O Lorde blesse them both, and graunt them to inherite thy euerlasting kingdome: through Jesus Christ our Lorde. Amen.

¶ Then shall the Priest saye.

ALmighty god, which at the beginning did create our first parentes Adam and Eue, & did sanctifie and ioyne thẽ together in mariage: powre vpon you the riches of his grace, sanctifie & blesse you, that ye

maye

maye pleafe hym both in body & foule, and liue together in holy loue, vnto your lyues ende. Amen.

Then fhal begin the Communion, & after the Gofpel fhal be fayd a fermon, wherein ordinarely (fo oft as there is any mariage) the office of a mã and wyfe fhalbe declared, according to holy fcripture: or yf there be no fermõ, the Miniſter fhal reade this that foloweth.

All ye whiche be maried, or which entende to take the holy eſtate of matrimonie vpon you: heare what holye ſcripture doeth fay, as touchyng the duetie of huſbãdes towarde theyr wyues, and wyues towarde their huſbandes. Saincte Paule (in his Epiſtle to the Epheſians the fyfth Chapter) doeth geue this commaundement to all maried men.

Ye huſbandes loue your wyues, euen as Chriſte loued the churche, & hath geuẽ himſelf for it, to ſãctifie it, purgeing it in the fountayne of water, through thy worde, that he might make it vnto himſelf, a glorious cõgregacion, not hauyng ſpot or wrynkle, or any ſuch thyng, but that it ſhould be holy & blameles. So men are bound to loue theyr owne wyues as their owne bodyes. He that loueth his own wyfe, loueth himſelf. For neuer dyd any man hate his own fleſſhe, but nourylſheth & cheriſſheth it, euẽ as the Lord doth the cõgregacion: for we are mẽbres of his body, of his fleſſhe, and of his bones.

For this cauſe ſhal a man leaue father and mother, & ſhall be ioyned vnto his wyfe, and they two ſhall be one fleſſhe. This miſtery is great, but I ſpeake of Chriſte & of the congregacion. Neuertheleſſe, let euerye one of you ſo loue his owne wyfe, euen as him ſelfe.

Colo. iii. Likewiſe theſame ſaincte Paul (writing to the Coloſſians) ſpeaketh thus to al men that bee maried. Ye men loue your wyues, and be not bitter vnto them.

1. pet. iii. Heare alſo what Saincte Peter the apoſtle of Chriſte, (which was himſelfe a maried man) ſayeth vnto all men that are maried.) Ye huſbandes, dwel with your wyues accordyng to knowledge: Geuing honour vnto the wyfe as vnto the weaker veſſel, and as heyres together of the

grace

grace of lyfe, so that your prayers be not hyndered.

Hetherto ye haue heard the duetie of the husband towarde the wyfe.

Now lykewyse ye wyues heare & learne youre duetie towardes youre husbandes, euen as it is playnly set forth in holy scripture.

SAinct Paule (in the forenamed Epistle to the Ephesians) teacheth you thus: Ye wom̄e, submit your selues vnto your owne husbandes as vnto ꝓ lord: for the husband is the wyues head euen as Christ is the head of the Church. And he is also the sauiour of the whole body. Therfore as the Church or congregaciō is subiect vnto Christ: so likewise let the wyues also be in subiection vnto their owne husbandes in al thinges. And agayne he sayeth: Let the wyfe reuerence her husbande. And (in his Epistle to the Collossians) Sainct Paule geueth you this shorte lesson. Ye wyues submitte your selues vnto your owne husbād̄es, as it is conuenient in the Lorde. Ephe. v. Colo. iii.

SAinct Peter also doth instruct you very godly, thus saying: Let wiues be subiect to their owne husbandes, so that yf any obey not the word, they may be wonne without the word, by the conuersaciō of the wiues, whyle they behold your chaste conuersacion coupled with feare, whose apparell let it not be outward, with broyded heere & trimming about with gold, eyther in putting on of gorgeous apparel: but let the hid mā whiche is in the heart, be without al corrupcion, so that the spirite be milde & quiet whiche is a precious thyng in the sight of God. For after thys maner (in the olde tyme) dydde the holy women whiche trusted in God apparell thē selues, being subiect to their owne husbandes: as Sara obeyed Abraham callynge hym lorde, whose daughters ye are made, doynge well, and beyng not dismayde with any feare. i. petr. iii.

The newe maried persones (the same daye of their mariage) must receiue the holy Communion.

¶ The

The order for the visitacion of the Sicke.

The Priest entringe into the sicke persons house, shall saye.

Peace be in this house, and to all that dwell in it.

When he commeth into the sicke mans presence, he shall saye kneling downe.

REmembre not Lorde oure iniquities, nor the iniquities of our forefathers. Spare vs good Lorde, spare thy people, whome thou hast redemed with thy moste precious bloud, and be not angry with vs for euer.

Lorde haue mercy vpon vs.
Christ haue mercy vpon vs.
Lorde haue mercy vpon vs.

Our father whiche arte in heauen. &c.
And leade vs not into temptacion.

Aunswere.

But deliuer vs from euill. Amen.

Minister.

O Lorde saue thy seruaunte.

Aunswere.

whiche putteth his trust in thee.

Minister.

Sende hym helpe from thy holy place.

Aunswere.

And euermore mightely defende hym.

Minister.

Let the enemy haue none aduauntage of hym.

Aunswere.

Nor the wicked approche to hurte hym.

Minister.

Be vnto hym O Lorde, a strong towre.

Aunswere.

From the face of his enemie.

Minister.

Lorde heare oure prayers.

Aunswere.

And let our crie come vnto thee.

The

The Ministre.

O Lord loke down frō heauen, behold, vilite and releue this thy seruaunt: Loke vpon him with the eyes of thy mercy, geue him cōfort, and sure confidēce in thee: Defend him frō the daunger of the enemie, and kepe him in perpetual peace and safetie: through Jesus Christ our Lord. Amen.

HEare vs almightie and most merciful God, and sauiour. Extēd thy accustomed goodnes to this thy seruaūt which is greued with sickenes: Vilite him, O Lorde, as thou diddest vilite Peters wyues mother, & the Captaynes seruaunte. So vilite & restore vnto this sicke persone his former health (yf it be thy will) or els geue him grace so to take thy vilitacion, that after this paynefull lyfe ended, he maye dwell with thee in lyfe euerlastynge. Amen.

¶ Then shall the Ministre exhorte the sicke persone after this fourme or other lyke.

DEerely beloued, know this: that almightie god is the Lord of lyfe and death, & ouer al thynges to them perteining, as youth, strength, health, age, weakenes, & sickenes: wherfore, whatsoeuer your sickenesse is, know you certaynlye, that it is gods vilitacion. And for what cause soeuer this sickenesse is sente vnto you, whether it be to trie youre pacience for the example of other, & that your fayth may be foūde in the day of the Lorde laudable, glorious, & honorable, to the encrease of glory, & endles felicitie: Or els it be sent vnto you to correct & amend in you, whatsoeuer doth offend the eyes of our heauēly father: know you certainly, that if you truely repent you of youre sinnes, & beare youre sickenes patiently, trusting in Gods mercy for his dere sonne Jesus Christes sake, & rendre vnto him humble thākes for his fatherly vilitacion, submittyng your selfe wholy to his will: it shall turne to your profit, and helpe you forward in the right way that leadeth vnto euerlastyng lyfe.

Yf the persone vilited be very sicke, then the Curate may ende his exhortacion in this place.

¶ Take

¶ Take therfore in good worth the chastement of the Lorde: For whome the Lorde loueth, he chastiseth. Yea (as Sainct Paul sayth) he scourgeth euery sõne whiche he receiueth: yf you indure chastisement, he offereth him self vnto you, as vnto his own children. What sonne is he that the father chastiseth not? If ye be not vnder correction (wherof all true children are partakers) thẽ are ye bastardes and not childrẽ. Therfore, seing that when our carnal fathers doe correct vs, we reuerentlye obeye them: shall we not now muche rather be obedient to our spirituall father, and so lyue? And they for a fewe dayes dooe chastise vs after their owne pleasure, but he doeth chastise vs for our profyt: to the intent he may make vs partakers of his holynes. These wordes, good brother, are Gods wordes, and written in holy scripture for our comfort and instruccion, that we shoulde pacientlỹ and with thankesgeuyng, beare our heauẽly fathers correction, whansoeuer by anye maner of aduersitie it shall please hys gracious goodnes to vysite vs. And there should be no greater comfort to Christian persons, then to be made lyke vnto Christe by sufferyng pacientlỹ aduersities, troubles, and sickenesses. For he hymself went not vp to ioye, but first he suffered payne: he entered not into his glorye, before he was crucified. So truely oure waye to eternall ioye, is to suffre here with Christ, & our doore to entre into eternall lyfe, is gladlye to dye with Christ, that we may ryse agayne frõ death, & dwell with him in euerlasting life. Now therfore taking your sickenesse, whiche is thus profitable for you, pacientlye: I exhorte you in the name of God, to remembre the professiõ which you made vnto God in your Baptisme. And forasmuch as after this lyfe, there is accoumpt to be geuen vnto the ryghteous iudge, of whome al muste be iudged without respecte of persones: I require you to examine your self, & your state, both towarde God & man: so that accusing & condemning your self for your owne faultes, you may fynde mercy at our heauenly fathers hande for

Christes

Christes sake, and not be accused and condemned in that fearefull iudgemente. Therfore I shal shortely rehearse the articles of our fayth, that ye maye knowe whether you doe beleue, as a Christian man should, or no.

¶ Here the minister shal rehearse the articles of the faythe, saying thus.

Doeste thou beleue in God the father almightie:

¶ And so forth as it is in Baptisme.

¶ Then shall the Minister examine whether he be in charitie with al the worlde: Exhortyng him to forgeue frō the bottome of his heart, all persons that haue offended hym: and if he haue offended other, to aske them forgeuenes: And where he hath done iniurye or wronge to any man, that he make amendes to the vttermost of hys power. And if he haue not afore disposed his goodes, let hym then make hys wyll. But men must be ofte admonished that they sette an order for theyr temporall goodes and landes, whan they be in health. And also declare his debtes, what he oweth, and what is owyng vnto hym, for discharging of hys conscyence and quietnesse of hys executours.

¶ These wordes before rehearsed, may be sayed before the Minister beginne hys prayer, as he shall see cause.

¶ The Minister maye not forgeat, nor omitte to moue the sicke person, (and that moste earnestly) to liberalitie towarde the poore.

¶ Here shall the sicke person make a speciall confessyon, yf he feele hys conscyence troubled with any weyghtie matter. After whiche confessyon, the Priest shall absolue hym after thys sorte.

OUr Lorde Jesus Christ, who hath left power to his Churche to absolue all synners, which truly repent and beleue in him, of his great mercy forgeue thee thyne offences: and by his auctoritie committed to me, I absolue thee from al thy sinnes, in the name of the father, and of the sonne, and of the holy goste. Amē

¶ And then the Priest shal saye the Collect folowyng.

¶ Let vs praye.

MOste mercifull God, whiche accordyng to the multitude of thy mercies, doest so put awaye the synnes of those whiche truely repente, that thou remembrest them nomore: open thy eye of mercye vpon

this thy seruaunt, who moste earnestly desyreth pardon and forgeuenes. Renue in him most louing father, what soeuer hath been decayed by the fraud and malice of the deuil, or by his own carnall will and frailnesse: preserue and cõtinue this sicke mẽbre in the vnitie of thy church: consider his contricion, accepte his teares, allwage hys paine, as shalbe seene to thee most expedient for him. And forasmuche as he putteth his ful trust onely in thy mercye, Impute not vnto hym his former synnes, but take hym vnto thy fauoure: through the merites of thy most dearely beloued sonne Jesus Christ. Amen.

Then the minister shall saye thys Psalme.

In te domine speraui. psal. xxi.

IN thee O Lorde haue I put my trust, let me neuer be put to confusion: but ridde me, and delyuer me into thy righteousnesse, inclyne thyne eare vnto me, and saue me.

Be thou my stronge holde (whereunto I may alway resorte:) thou hast promysed to helpe me, for thou arte my house of defence & my castell.

Deliuer me (O my god) out of the hand of the vngodly: out of the hand of the vnrighteous and cruell man.

For thou (O lord god) art the thyng that I long for: thou art my hope euen from my youth.

Throughe thee haue I been holden vp euer sence I was borne: thou art he that toke me oute of my mothers wombe, my prayse shall alwaye be of thee.

I am become as it were a monstre vnto many: but my sure trust is in thee.

Oh let my mouth be filled with thy praise: (that I may syng of thy glorye) and honour al the daye long.

Cast me not awaye in the tyme of age: forsake me not when my strength fayleth me.

For myne enemies speake against me, & they that lay waite for my soule, take their counsail together, saying: God hath forsaken him, persecute him, and take him, for there is none to delyuer hym.

Goe not farre fro me, O God: my God, haste thee to helpe me.

Let

Let them be confounded and perysh, that are agaynst my soule: let them be couered with shame and dishonor, that seke to doe me euill.

As for me, I wil patiently abide alway: and wil praise thee more and more.

My mouth shall dayly speake of thy righteousnes and saluacion: for I knowe no ende therof.

I wil goe forthin the strength of the lord god: and wil make mencion of thy righteousnesse onely.

Thou (O god) hast taught me from my youth vp vntil now: therfore I wil tel of thy wonderous workes.

Forsake me not (O god) in mine olde age, when I am graye headed: vntill I haue shewed thy strengthe vnto this generacion, and thy power to all them that are yet for to come.

Thy righteousnes (O god) is very high, & great thinges are they ꝙ thou haste done: O god who is like vnto thee: O what great troubles and aduersities hast thou shewed me: and yet diddest thou turne and refreshe me, yea and broughtest me from the depe of the earth agayne.

Thou haste broughte me to greate honour: and comforted me on euery syde.

Therefore will I praise thee and thy faithfulnesse (O God) playing vpon an instrument of musike: vnto thee will I sing vpon the harpe, O thou holy one of Israell.

My lippes wyl be faine, when I sing vnto thee: and so wyll my soule whom thou hast deliuered.

My tonge also shall talke of thy righteousnesse al the daye longe: for they are confounded and broughte vnto shame, that seke to doe me euill.

Glory be to the father, and to the sonne: and to the. &c.

As it was in the beginning, is nowe, and euer shal be: world without ende. Amen.

Adding thys.

O Sauioure of the worlde, saue vs, whiche by thy crosse and precious bloud hast redemed vs, helpe vs we beseche thee O God.

Then shal the Minister saye.



He almightie Lorde, whiche is a most strong tower to al them that put theyr trust in him, to whom al thynges in heauen, in earth, and vnder earth, doe bowe and obeie: be now and euermore thy defence, and make thee knowe and fele, that there is no other name vnder heauen geuen to man, in whom, and through whom, thou mayeste receyue health and saluacion, but onely the name of our Lord Jesus Christ. Amen.

The Communion of the Sicke.



Forasmuch as all mortall men be subiect to many sodayne perilles, diseases and sickenesses, and euer vncertayne what tyme they shal depart out of this lyfe: Therfore, to thintent they maye be alwayes in a redynesse to dye whensoeuer it shall please almightie God to call them, the Curates shall diligently from tyme to tyme, but specially in the plague tyme, exhorte theyr parishioners, to the ofte receyuing in the churche of the holy communion of the body and bloud of oure sauioure Christe. Whiche (if they doe) they shal haue no cause in their sodaine visitacion to be vnquieted for lacke of the same: but yf the sycke person be not hable to come to the church, and yet is desyrous to receiue the communion in hys house, then he must geue knowledge ouernyghte, or els early in the morning to the Curate, signifying also how many be appointed to communicate with hym. And hauing a conuenyente place in the sycke mans house, where the Curate maye reuerentlye minister, and a good numbre to receiue the communiõ with the sicke person with all thynges necessarye for the same, he shall there minister the holy communion.

¶ The

The Collecte.

ALmightie euerliuinge God, maker of mankynde, whiche dooeſt correcte thoſe whom thou dooeſte loue, and chaſtiſeſt euerye one whom thou dooeſt receyue: we beſeche thee to haue mercye vpon thys thy ſeruaunte viſited with thy hande, and to graunt that he maye take his ſickeneſſe patientlye, and recouer hys bodely health (yf it bee thy gracyous wyll) and whenſoeuer hys ſoule ſhall departe from the body, it maye be without ſpot preſented vnto thee: through Jeſus Chriſt our Lord. Amen.

The Epiſtle.

MY ſonne deſpyſe not the correccion of the Lorde, neither fainte when thou arte rebuked of hym: For whom the Lorde loueth, hym he correcteth, yea and he ſcourgeth euery ſonne, whom he receyueth. Hebr. xii.

The Goſpell.

VErely verely I ſaye vnto you, he that heareth my worde, and beleueth on hym that ſente me, hath euerlaſtyng lyfe, and ſhall not come vnto damnaciō, but he paſſeth from death vnto lyfe. Iohn. v.

At the tyme of the diſtribucion of the holy Sacrament, the Prieſt ſhal fyrſt receyue the Communion himſelf, and after miniſter vnto them that be appointed to cōmunicate wyth the ſycke.

But yf any mā, either by reaſō of extremitie of ſyckenes, or for lacke of warning in due tyme to the Curate, or for lacke of cōpany to receyue with him, or by any other iuſt impediment, do not receyue the Sacrament of Chriſtes body and bloud: then the Curate ſhal inſtruct him, that yf he do truely repent him of his ſynnes, & ſtedfaſtly beleue that Jeſus Chriſt hath ſuffred death vpon the croſſe for him, & ſhed his bloud for his redempcion, earneſtly remembring the benefites he hath therby, and geuing him hearty thākes therefore, he doeth eate & drinke the body and bloud of our Sauiour Chriſt, profytably to his ſoules health, although he doe not receyue the Sacrament with hys mouth.

¶ When the ſicke perſon is viſited, and receiueth the holy communion all at one tyme, then the prieſte for more expedicion ſhall cutte of the fourme of the viſitacion at the Pſalme. *In thee O Lord haue I put my truſt*, and goe ſtreyght to the communion.

¶ In the tyme of plague, Swette, or luche other lyke contagious tymes of lyckenelles or dyleales, when none of the paryche or neyghbours can be gotten to cõmunicate wyth the lycke in theyr houles, for feare of the infeccion: vpõ lpecial requeſt of the diſeaſed, the miniſter maye alonly cõmunicate wyth hym.

¶ The order for the Buriall of the dead.

The prieſt metyng the corps at the Churche ſtyle, ſhall ſaye: Or els the prieſtes and clerkes ſhal ſyng, and ſo goe eyther vnto the churche, or towardes the graue.

Iohn.xi. I Am the reſurrection and the life (ſaith the Lord) he that beleueth in me, yea though he were dead, yet ſhall he lyue. And whoſoeuer lyueth and beleueth in me: ſhall not dye for euer.

Iob.xix. I Know that my redemer liueth, and that I ſhal ryſe out of the earth in the laſt daye, and ſhal bee couered againe with my ſkinne, and ſhal ſee God in my fleſhe: yea, and I my ſelfe ſhall beholde hym, not with other, but with theſe ſame eyes.

1.Tim.vi. WE brought nothing into this world, neither may we cary any thyng out of this worlde. The lord geueth, and the lorde taketh awaye. Euen as it hath pleaſed the Lorde, ſo commeth thynges to

Iob.i. paſſe: bleſſed be the name of the Lorde.

When they come at the graue, whiles the corps is made ready to be layed into the earth, the Prieſt ſhal ſaye, or the prieſt and clerkes ſhall ſyng.

Iob.xi. MAn that is borne of a womanne hath but a ſhorte tyme to liue, and is full of miſery: he cometh vp & is cut downe like a floure, he flieth as it were a ſhadowe, and neuer continueth in one ſtaye. In the middeſt of life we be in death: of whom maye we ſeke for ſuccour but of thee, O Lorde, whiche for our ſynnes iuſtlye arte diſpleaſed: yet O Lorde God moſte holy, O Lorde moſte mightie, O holy and moſte mercyfull ſauyoure, delyuer vs not into the bytter

paines

paines of eternal death. Thou knowest lord the secretes of oure hearte, shutte not vp thy mercifull eyes to oure prayers: But spare vs Lorde moste holy, O God moste mightie, O holy and mercifull sauioure, thou moste worthy iudge eternall, suffre vs not at our last houre for any paynes of death, to fall from thee.

Then whyle the earth shalbe cast vpon the body by some standyng by, the priest shall saye.



Forasmuch as it hath pleased almightie God of his great mercy to take vnto hymselfe the soule of oure dere brother here departed: wherfore commit his body to the ground, earth to earth, asshes to asshes, dust to duste, in sure and certaine hope of resurrection to eternal lyfe, through our Lord Jesus Christ: who shall chaunge our vyle body that it may be lyke to his glorious body, accordynge to the mightie workynge whereby he is hable to subdue all thynges to hymselfe.

Then shalbe sayd or song.



heard a voyce from heauen, sayinge vnto me: write from henceforth, blessed are the dead which dye in the Lord. Euen so sayeth the spyryte, that they rest from theyr labours.

Then shall folowe this lesson, taken out of the .xv. Chapter. to the Corinthians, the fyrst Epistle.



Christe is risen from the dead, and become the fyrst fruites of them that slept. For by a man came death, and by a mā came the resurrection of the dead. For as by Adam all dye: euen so by Christ shall all be made alyue, but euery man in his own order. The firste is Christe, then they that are Christes at his cōming. Then cometh the ende, when he hath deliuered vp the kyngdome to god the father, when he hath put down all rule & all auctoritie and power. For he muste reigne tyll he haue putte al his enemies vnder his feete. The laste enemye that shall bee destroyed, is death. For he hath putte all thynges vnder hys feete. But when he sayth, all thynges are put vnder

hym, it is manifest that he is excepted, which did put all thynges vnder hym. When al thinges are subdued vnto him, then shal the sonne also himself be subiecte vnto hym that put al thynges vnder him, that god may be al in al: els what doe they which are Baptised ouer the dead, yf the dead rise not at al? why are thei then Baptysed ouer them? yea, and why stande we alwaye then in ieopardye? by our reioysyng whiche I haue in Christe Jesu our lord, I dye dayly. That I haue fought with beastes at Ephesus after the maner of men, what auantageth it me, if the dead ryse not agayne? Let vs eate and drynke, for to morowe we shall dye. Be not ye deceiued, euill woordes corrupte good maners. Awake truely out of slepe, and sinne not. For some haue not the knowledge of God. I speake thys to your shame But some man wyll saye: how aryse the dead? with what body shall they come? thou foole, that which thou sowest, is not quickened excepte it dye. And what sowest thou? thou sowest not that body that shalbe, but bare corne, as of wheate or some other: but god geueth it a body at hys pleasure, to euerye sede his owne body. Al flesh is not one maner of flesh: but there is one maner of flesh of men, & other maner of flesh of beastes, and other of fishes, another of birdes. There are also celestiall bodyes, and there are bodyes terrestriall. But the glory of the celestiall is one, and the glory of the terrestriall is another. There is one maner glorye of the sunne, and another glory of the moone, and another glory of the starres. For one starre dyffereth from another in glorye: so is the resurrection of the dead. It is sowen in corruption, it ryseth agayn in incorruption. It is sowē in dishonoure, it riseth again in honoure. It is sowen in weakenesse, it ryseth agayne in power. It is sowen a naturall bodye, it ryseth agayne a spyrytuall bodye. There is a naturall bodye, and there is a spyrytuall body, as it is also wrytten: the fyrste manne Adam was made a lyuynge soule, and the laste Adam was made a quyckenynge spyryte. Howe be it, that is not fyrste

whiche

which is spiritual, but that which is natural, & thē that which is spiritual. The first mā is of the earth, earthy: The second man is the Lord frō heauen, heauenly. As is the earthy, suche are they that be earthy. And as is the heauenly, such are they that are heauēly. And as we haue borne the Image of the earthye, so shall we beare the Image of the heauenly. This saye I brethren, that flesh & bloude cannot inherite the kingdō of God, neyther doeth corruption inherite vncorruptiō. Behold, I shew you a misterie. We shal not al slepe: but we shal al be chaunged, and that in a moment, in the twinkelinge of an eie by the last trumpe. For the trumpe shal blow, and the dead shal rise incorruptible & we shalbe chaunged. For this corruptible must put on incorruption, and this mortall must put on immortalitie. When this corruptible hath put on incorruptiō, and this mortal hath putte on immortalitie: then shalbe brought to passe the sayinge that is written. Death is swalowed vp in victory: Death where is thy sting: Hel where is thy victory: The sting of death is sinne: & the strength of sinne is the lawe. But thankes be vnto god, which hath geuen vs victory, through our Lord Jesus Christ. Therefore my deare brethrē, be ye stedfast & vnmoueable, alwayes ryche in the worke of the Lord, forasmuche as ye know, how that your labour is not in vayne in the Lorde.

The Lesson ended, the Priest shall saye.

Lord haue mercy vpon vs.
Christ haue mercy vpon vs.
Lord haue mercy vpon vs.
¶ Our father which art in heauen. &c.
And leade vs not into temptation.

Aunswere.

But delyuer vs from euyl. Amen.

The Priest.

ALmightie God, with whom do lyue the spirites of them that departe hence in the Lorde, and in whō the soules of them that be elected, after they

be deliuered from the burthen of the flesshe, be in ioy and felicitie: we geue thee heartye thankes, for that it hath pleased thee to deliuer this N. oure brother oute of the miseries of this sinnefull world: beseechinge thee, that it maye please thee of thy gracious goodnes, shortelye to accõplisshe the numbre of thyne elect, & to hast thy kingdom, that we with this our brother, and al other departed in the true fayth of thy holy name, maye haue oure perfect consummacion and blisse, both in body & soule, in thy eternal and euerlasting glory. Amen.

¶ The Collecte.

O Mercifull god, the father of our lord Jesus Christ, who is the resurreccion and the lyfe, in whõ whosoeuer beleueth, shall lyue thoughe he dye. And whosoeuer lyueth & beleueth in him, shall not dye eternally: who also taught vs (by his holy Apostle Paule) not to be sorie, as men without hope, for them that slepe in him: we mekelye beseche thee (O father) to rayse vs from the death of synne vnto the life of righteousnesse, that when we shal depart this life, we may rest in him, as our hope is this our brother doeth: & that at the generall resurrecciõ in the last day, we may be found acceptable in thy sight, & receiue that blessing which thy welbeloued sonne shal then pronounce to all that loue & feare thee, sayinge. Come ye blessed children of my father, receyue the kingdõ prepared for you frõ the beginning of the world. Graũt this we beseche the O mercifull father, through Jesus Christ our mediatour & redemer. Amẽ.

¶ The thankes geuing of women after childe birth, commonly called the Churchyng of women.

The woman shall come into the churche, and there shall knele downe in some conuenient place nighe vnto the place where the table standeth: and the priest standyng by her, shall say these wordes, or suche like as the case shal require.

For-



Forasmuch as it hath pleased almightie god of his goodnes to geue you safe deliueraūce, and hath preserued you in the great daūger of childe byrth: ye shal therefore geue heartye thankes vnto God and praye.

Then shall the priest say thys Psalme.



I haue lyfted vp myne eyes vnto the hylles: from whence cometh my helpe.

My helpe cometh euen frō the lord: which hath made heauen and earth.

He wil not suffre thy fote to be moued: and he that kepeth thee wyll not slepe.

Beholde, he that kepeth Israel: shall neither slumber nor slepe.

The lord himselfe is thy keper: the lord is thy defence vpon thy right hande.

So that the Sunne shal not burne thee by day: neyther the Moone by night.

The Lorde shal preserue thee from al euyl: yea it is euen he that shal kepe thy soule.

The Lord shal preserue thy goyng out, and thy comming in: from this tyme forth for euermore.

Glory be to the father, and to the sonne, and to. &c.

As it was in the beginning, is now, and euer. &c.

Lord haue mercy vpon vs.
Christ haue mercy vpon vs.
Lord haue mercy vpon vs.

¶ Our father which, &c.

And leade vs not into temptacion.

Aunswere.

But delyuer vs from euyl. Amen.

Priest.

O Lord saue this woman thy seruaunte.

Aunswere.

which putteth her trust in thee.

Priest.

Be thou to her a strong tower.

Aunswere.

Aunſwere.

From the fate of her enemye.

Prieſt.

Lorde heare our prayer.

Aunſwere.

And let my crye come vnto thee.

Prieſt.

Let vs praye.

ALmightie God, whiche haſte delyuered this womā thy ſeruaunt from the greate payne and peryll of chyld byrth: Graunt we beſeche thee (moſte mercyfull father) that ſhe throughe thy helpe, maye bothe faythfully lyue & walke in her vocacion, according to thy wyl in this lyfe preſent: And alſo may bee partaker of euerlaſtinge glorye in the lyfe to come, through Jeſus Chriſt our Lorde. Amen.

¶ The woman that commeth to geue her thankes, muſte offre accuſtomed offeringes: and yf there be a Communion, it is conuenient that ſhe receyue the holy Communion.

A Comminacion

agaynſt ſynners, with certayne prayers to be vſed dyuers tymes in the yeare.

¶ After Morning prayer, the people being called together by the ringing of a bell, & aſſembled in the Church, the Engliſhe Letany ſhalbe ſayd, after the accuſtomed maner: which ended, the Prieſt ſhal goe into the pulpitte and ſaye thus.

BRethren, in the primatiue church there was a godlye diſciplyne, that at the beginning of Lente, ſuch perſons as were notorious ſynners, were put to open penaunce and puniſhed in this world, that their ſoules might be ſaued in the daye of the lorde. And that others admoniſhed by theyr exaumple might be more afrayde

afrayed to offende. In the stede wherof, vntil the said discipline maye be restored agayne (whiche thyng is muche to be wished) it is thoughte good, that at thys tyme (in youre presence) shoulde be read the generall sentences of Gods cursing against impenitent sinners: gathered out of the .xxvii. Chapiter of Deuteronomye, and other places of scripture. And that ye should aunswere to euery sentence. Amen. To thentente that you, beeyng admonished of the greate indignacion of God agaynste synners, may the rather be called to earnest and true repentaunce, and maye walke more warely in these daungerous dayes, fleeing from suche vices, for the whiche ye affirme with your own mouthes, the curse of god to be due.

Cursed is the man that maketh anye carued or molten Image, an abhominacion to the Lorde, the worke of the handes of the craftes man, and putteth it in a secret place to worshipp it.

And the people shall aunswere and say.

Amen.

Ministre.

Cursed is he that curseth his father and mother.

Aunswere.

Amen.

Ministre.

Cursed is he that remoueth awaye the marke of hys neyghbours lande.

Aunswere.

Amen.

Minister.

Cursed is he that maketh the blynd to goe oute of his waye.

Aunswere.

Amen.

Minister.

Cursed is he that letteth in Judgemente, the ryght of the straunger, of them that bee fatherles, and of wiedowes.

Aunswere.

Amen.

Amen.

Minister.

Cursed is he that smiteth his neighbour secretly,

Aunswere.

Amen.

Minister.

Cursed is he that lyeth with his neighbours wyfe.

Aunswere.

Amen.

Ministre.

Cursed is he that taketh rewarde to slea the soule of innocent bloud.

Aunswere.

Amen.

Ministre.

Cursed is he that putteth his trust in man, and taketh man for hys defence: and in his hearte goeth from the Lorde.

Aunswere.

Amen.

Minister.

Cursed are the vnmercifull, the fornicatours, and adulterers, and the couetous persons, the worshyppers of ymages, slaunderers, drunkardes, and extorcioners.

Aunswere.

Amen.

The Minister.

Ps. cxviii. NOwe, seeyng that all they bee accursed (as the Prophet Dauid beareth wytnes) which doe erre and goe astraie from the commaundementes of God: let vs (remembrynge the dreadfull iudgemente hangynge ouer ours heades, and beyng alwayes at hande) returne vnto oure Lorde god, with al contricion and mekenesse of hearte, bewaylyng and lamentyng our sinful life, knowledging and confessyng our offences, and seeking to bryng furth worthy fruites of penaunce. For nowe is the Axe putte vnto the roote of the trees, so that euery tree whiche bringeth not foorth good fruite, is hewen downe and caste

math. iii.

into

into the fyre. It is a feareful thing to fal into the handes of the liuing God: he shall powre downe raine vpon the synners, snares, fyre and brimstone, storme and tempeste: thys shall be theyr portion to drynke. For loe, the Lorde is comen out of his place, to visite the wickednes of such as dwell vpon the earth. But who maye abide the daye of hys comyng? who shall be able to endure when he appereth? His fanne is in his hande, and he wyl pourge his floore, and gather his wheate into the Barne: but he wyll burne the chaffe with vnquencheable fyre. The daye of the Lorde cometh as a thefe vpon the nyghte, and when men shall saye peace, and all thynges are safe: then shall sodenly destruccion come vpon them, as sorowe cometh vpon a woman trauayling with child, and thei shall not escape: then shall appeare the wrath of God in the daye of vengeaunce, whiche obstinate synners, throughe the stubbernes of their hearte, haue heaped vnto themselfe, whiche despysed the goodnesse, pacience, and longe sufferaunce of God, when he called them continuallye to repentaunce. Then shall they cal vpon me sayth the lorde, but I wyl not heare: they shall seeke me earlye, but they shall not fynde me, and that beecause they hated knowledge, and receiued not the feare of the Lorde, but abhorred my counsayle, and despysed my rorrection: then shall it be to late to knocke, when the doore shal be shutte, and to late to crie for mercy, when it is the time of Justice. O terrible voice of moste iuste iudgemente, whiche shall be pronounced vpon them, when it shalbe saied vnto them: goe ye cursed into the fyre euerlastynge, whiche is prepared for the deuil and his Aungels: therfore brethren take we hede betyme, while the daye of saluacion lasteth, for the nighte commeth when none can worke: but lette vs whyle we haue the lyght, beleue in the lyghte, and walke as the children of the lyghte, that we be not cast into the vttre darkenesse where is weppynge and gnashynge of teeth, Let vs not abuse the goodnes of God, whiche calleth vs mercyfully to amendemente, and of his endlesse

Hebre.x. pſalm.x. Eſa.xxvi. Mala.iii. Math.iii. i.Theſ.v Roma.ii. proue.i. mat.xxv ii.Cor.vi. Iohn.ix. mat. xxv

pietie

pietie promiseth vs forgeuenes of that whiche is paste, if (with a whole mynde and true heart) we returne vnto hym: for though our synnes be red as scarlet, they shalbe
Esai.i. as white as Snowe: and thoughe they bee lyke purple,
Ezechiel xxviii. yet shall they bee as white as wolle. Turne you clene (saith the Lorde) from all youre wickednesse, and youre synne shall not bee youre destruccion. Caste awaye from you all youre vngodlynes that ye haue doone, make you newe heartes, and a newe spirite: wherfore wyl ye dye, O ye house of Israel: Seeing that I haue no pleasure in the death of hym that dyeth (sayeth the Lorde God.) Turne you then and you shall lyue. Although we haue sinned,
1.Iohn.ii. yet haue we an aduocate with the father, Jesus Christe the righteous: and he it is that obteyneth grace for oure synnes, for he was wounded for our offences, and smitten
Esai.liii. for oure wyckednesse. Let vs therefore returne vnto him, who is the mercyfull receiuer of al true penitent sinners, assuryng our selfe, that he is ready to receiue vs, and most willyng to pardon vs, if we come to hym with faithful, repentaunce: If we wyll submyt oure selues vnto hym, and from hencefurth walke in his waies. If we wil take his easy yoke and lyghte burden vpon vs, to folowe hym
Math.xi. in lowlynesse, patience, and charitie, and be ordered by the gouernaunce of his holy spirite, seekynge alwayes hys glorye, and seruynge hym duely in oure vocacyon, with thankes geuyng. Thys if we doe, Christe wyll delyuer vs from the curse of the law, and from the extreme malediction, whiche shall lighte vpon them that shall be sette on the left hande: and he wyll set vs on hys ryght hande and geue vs the blessed benediccion of his father, com-
mat.xxv. maundinge vs to take possession of hys glorious kyngedome, vnto the whiche he vouchsafe to bryng vs all, for his infinite mercy. Amen.

Then shall they all knele vpon theyr knees: and the Priestes and Clerkes kneling (where they are accustomed to saye the Letany,) shal say thys Psalme.

Haue

HAue mercye vpon me (O God) after thy greate goodnesse: accordynge to the multitude of thy mercyes, doe awaye myne offences. Miserere mei deus psalm. li.

Washe me throughly fro my wickednes: and clense me from my synne.

For I knowledge my faultes: and my synne is euer before me.

Against thee onely haue I synned, and done this euyl in thy sighte: that thou mightest bee iustified in thy saying, and cleare when thou arte iudged.

Beholde, I was shapen in wickednes: and in synne hath my mother conceiued me.

But loe, thou requirest trueth in inward parties: and shalt make me to vnderstande wisedome secretly.

Thou shalt pourge me with Isope, & I shalbe cleane: thou shalt washe me, and I shalbe whiter then Snowe.

Thou shalt make me heare of ioye and gladnes: that the bones which thou hast broken may reioyce.

Turne thy face from my synnes: and put out all my misdedes.

Make me a cleane heart (O god:) and renewe a right spirite within me.

Cast me not away from thy presence: and take not thy holy spirite from me.

O geue me the comforte of thy helpe agayne: and stablisheme with thy free spirite.

Then shall I teache thy wayes vnto the wicked: and synners shalbe conuerted vnto thee.

Delyuer me from bloudguiltinesse (O god) thou that art the god of my health: and my tongue shal syng of thy ryghteousnesse.

Thou shalt open my lyppes (O lord:) my mouth shal shewe thy prayse.

For thou desirest no sacrifice, els would I geue it thee: but thou delightest not in burnt offeryng.

The sacrifice of god is a troubled spirite: a broken and a contrite heart (O God) shalt thou not despyse.

O

O bee fauourable and gracious vnto Sion: builde thou the walles of Hierusalem.

Then shalte thou bee pleased with the sacrifice of righteousnesse, with the burnte offerynges and oblacions: thē shall they offer younge bullockes vpon thyne altare.

Glory be to the father, and to the sonne, and. &c.

As it was in the beginning, and is now. &c. Amen.

Lord haue mercy vpon vs.
Christ haue mercy vpon vs.
Lord haue mercy vpon vs.
¶ Our father which art in heauen. &c.
And leade vs not into temptacion.

Aunswere.

But delyuer vs from euyl. Amen.

Minister.

O Lorde saue thy seruauntes.

Aunswere.

Whiche put their trust in thee.

Minister.

Sende vnto them helpe from aboue.

Aunswere.

And euermore mightely defende them.

Minister.

Helpe vs O god our sauiour.

Aunswere.

And for the glorye of thy names sake deliuer vs, be mercifull vnto vs synners, for thy names sake.

Minister.

Lorde heare oure prayers.

Aunswere.

And let our crie come vnto thee.

Let vs praye.



LOrde, we beseche thee mercyfullye heare oure prayers, and spare all those whiche confesse their sinnes to thee: that they (whose consciences by sinne are accused) by thy mercifull pardon may be absolued: Through Christ our Lord. Amen.

O moste



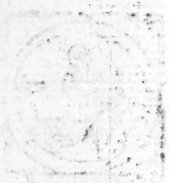
Moſt mightie god and merciful father, which haſt compaſſion of al mē, and hateſt nothyng that thou haſt made: which wouldeſt not the death of a ſynner, but that he ſhoulde rather turne from ſynne, and be ſaued: mercyfullye forgeue vs our treſpaſſes, receiue and comfort vs, which be greued and wered with the burthen of oure ſynne. Thy propertie is to haue mercye, to thee onely it appertayneth to forgeue ſynnes: ſpare vs therfore good lorde, ſpare thy people whō thou haſte redemed. Entre not into iudgement with thy ſeruauntes, whiche be vile earth, and miſerable ſinners: but ſo turne thy yze frō vs, which mekely knowledge oure vilenelle, and truely repente vs of our faultes: ſo make haſte to helpe vs in this worlde, that we maye euer lyue with thee, in the worlde to come: through Jeſus Chriſt our Lorde. Amen.

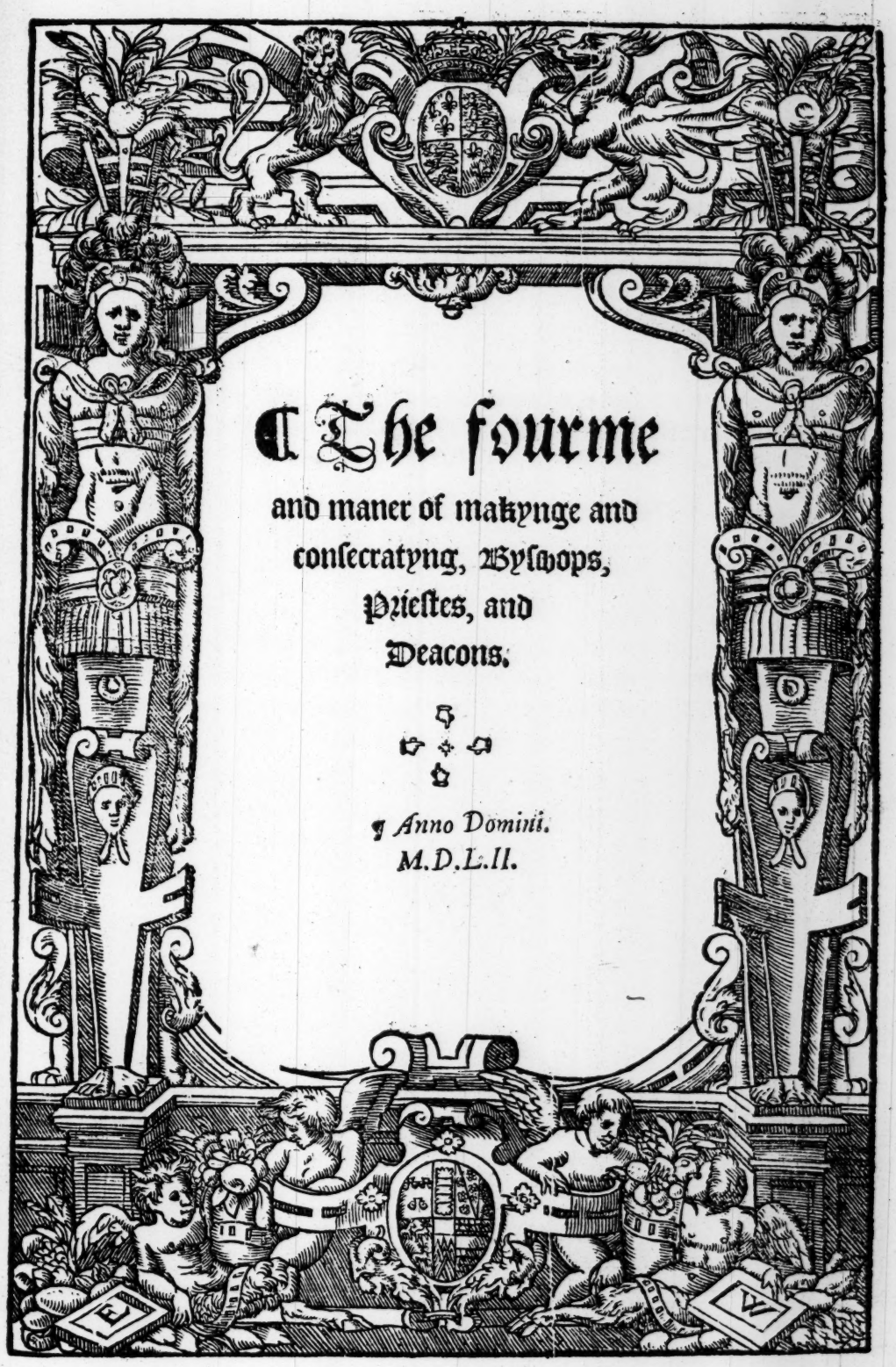
¶ Then ſhall the people ſaye thys that foloweth, after the Miniſter.



Urne thou vs, O good Lorde, and ſo ſhall we be turned: be fauourable (O Lorde) be fauourable to thy people, whiche turne to thee in weping, faſting and prayng: for thou art a mercyfull God, full of compaſſyon, longe ſufferyng, and of a greate pietie. Thou ſpareſt when we deſerue punyſhmente, and in thy wrath thynkeſte vpon mercye: Spare thy people good Lorde, ſpare them, and let not thy heritage be broughte to confuſion: heare vs (O Lorde) for thy mercye is greate, and after the multytude of thy mercyes looke vpon vs.

(.*.)





¶ The fourme

and maner of makynge and consecratyng, Bysshops, Prieſtes, and Deacons.

¶ *Anno Domini.*
M.D.L.II.

The Preface

IT is euident vnto all men, diligently readynge holye Scripture, and auncient aucthours, that from the Apostles tyme, there hathe bene these ozders of Ministers in Chzistes churche: Bisshoppes, Pzestes, and Dacons: whyche offices were euermoze had in suche reuerent estimacion, that no man by hys owne pziuate aucthozitie, myght pzesume to execute any of them, except he were fyzst called, tryed, examined, & knowen to haue suche qualities, as were requisite foz the same. And also by publique pzayer, wyth impolicion of handes, appzoued and admitted thereunto. And therfoze to the entent these ozders shoulde bee continued, and reuerently vsed and estemed in thys Churche of Englande: it is requisyte, that no mā (not beynge at thys pzesent, Bysshop, Pziest, noz Deacon) shal execute any os them, except he be called, tryed, examined, and admitted, accozdynge to the fozme hereafter folowyng. And none shalbe admitted a Deacon, except he be. xxi. yeares of age at the least. And euerye man, whych is to be admitted a Pziest, shalbe full. xxiiij. yeares olde. And euery man, whyche is to be consecrated a Bysshop, shalbe fullye thyztie yeares of age. And the Bysshop knowyng, eyther by hymselfe, oz by sufficient testimonie, any person to be a man of vertuous conuersacion, and wythout cryme, and after examinacion and tryall, fyndynge hym learned in the Latyne tongue, and sufficientlye instructed in holye Scripture, maye vpon a Sundaye oz holye daye, in the face of the Churche admitte hym a Deacon, in suche maner and fourme, as hereafter foloweth.

(..)

The fourme and maner of Ordeynge of Deacons.

FYrste, when the daye appoynted by the Bysshoppe is come, there shalbe an exhortacion declaryng the dueye and office of suche as come to be admitted Ministres. howe necessarye such Orders are in the Church of Christ, and also howe the people oughte to esteme them in theyr vocacion.

¶ After the exhortacion ended, the archedeacon, or his deputie, shall present suche as come to the Bysshop to be admitted, saying these wordes.

REuerende Father in God, I present vnto you, these persones present, to bee admitted Deacons.

¶ The bysshoppe.

TAke heede that the persones whome ye present vnto vs, be apt and meete for theyr learnyng and godly conuersacion, to exercyse theyr ministery duely, to the honour of God, and edifying of hys Churche.

The archedeacon shall answere.

I haue enquyred of them, and also examined them, and thynke them so to bee.

¶ And then the bysshoppe shall saye vnto the people.

BRethren, yf there bee any of you, who knoweth any impediment, or notable cryme, in any of these persones presented to bee ordered Deacons, for the whyche he oughte not to bee admitted to thesame, let him come forthe in the name of GOD, and shewe what the cryme, or impedimente is.

¶ And if anye great cryme, or impedimente be obiected the bysshop shall surcease from orderyng that person vntyll suche tyme as the partie accused, shall trye hymselfe clere of that cryme.

¶ Then the Bisshop, commending suche as shalbe founde mete to be ordered to the prayers of the congregacyon, wyth the Clerkes and people present, shall say or syng the Letany as foloweth wyth the prayers.

The

The Letanye and Suf-
frages.



O God the father of heauen: haue mercy vpon vs
myserable synners.

℣ O God the father of heauen: haue mercye vpon
vs myserable synners.

O God the sonne, redemer of the Worlde: haue
mercy vpon vs myserable synners.

℣ O God the sonne, redemer of the worlde, haue mercy vpon vs
myserable synners.

O God the holy ghost, procedyng from the father and the
sonne: haue mercy vpon vs myserable synners.

℣ O God the holy ghost, procedyng from the Father & the sonne
haue mercy vpon vs myserable synners.

O holy, blessed, and glorious Trinitie, three persones & one
God: haue mercy vpon vs miserable synners.

℣ O holy, blessed, and glorious Trinitie, three persons, & one god:
haue mercy vpon vs myserable synners.

Remembre not Lord oure offences, nor the offences of our
forefathers, neyther take thou vengeaunce of oure synnes:
spare vs good Lord, spare thy people, whom thou hast rede-
med wyth thy most precious bloude, and be not angry with
vs for euer.

Spare vs good Lorde.

From all euyll and mischiefe, from synne, from the craftes
and assaultes of the deuyll, from thy wrath, and from euerla-
stying damnacion.

Good Lord delyuer vs.

From all blyndnes of heart, from pryde, vayne glory, and
hypocrisie, frō enuie, hatred, & malice, & all vncharitablenes.

Good Lord delyuer vs.

From fornicacion and all other deadly synne, & from al the
deceyptes of the Worlde, the flesshe, and the deuyll.

Good Lord delyuer vs.

From lightninges & tempestes, from plague, pestilence, &
famine, from battayle and murther, & from sodayne death.

Good Lord delyuer vs.

From all sedicion and priuie conspiracie, from the tyrannie
of the Bysshop of Rome, and all hys detestable enormityes,

from all false doctrine and heresy, from hardnes of heart, and contempt of thy Word and commaundement.

Good Lord delyuer vs.

By the misterye of thy holy incarnacion, by thy holye natiuitie and circumcision, by thy baptisme, fastynge, and temptacion.

Good Lord delyuer vs.

By thyne agonye and bloudy sweat, by thy crosse & passion, by thy precious death and burial, by thy glorious resurrection and ascencion, & by the commyng of the holy Ghost.

Good Lord delyuer vs.

In all tyme of our tribulacion, in all tyme of our welth, in the houre of death, and in the day of iudgement.

Good Lord delyuer vs.

We synners doe beseche thee to heare vs (O Lorde God) and that it may please thee to rule & gouerne thy holy church vniuersally, in the ryght waye.

We beseche thee to heare vs good Lorde.

That it may please thee, to kepe Edwarde the sythe thy seruaunt, our kyng and gouernour.

We beseche thee to heare vs good Lorde.

That it may please thee, to rule hys heart in thy fayth, feare and loue, that he may alwayes haue affiaunce in thee, and euer seke thy honour and glory.

We beseche thee to heare vs good Lorde.

That it may please thee, to be his defendour and keper, geuyng hym the victorie ouer all hys enemyes.

We beseche thee to heare vs good Lorde.

That it maye please thee, to illuminate all Bysshops, Pastours, & Ministers of the Churche, with true knowledge & vnderstandyng of thy word, and that both by theyr preachyng and liuing, they may set it forth, & shew it accordingly.

We beseche thee to heare vs good Lorde.

That it may please thee to blesse these men, and sende thy grace vpon them, that they may duely execute the office now to bee committed vnto them, to the edifyinge of thy Church, and to thy honour, prayse and glory.

We beseche thee to heare vs good Lorde.

That

That it may please thee, to endue the Lordes of the Counsayle, and all the nobilitye with grace, wysdom, and understanding.

We beseche thee to heare vs good Lorde.

That it may please thee, to bless and kepe the Magistrates, geuyng them grace to execute Justice, and to mayntein trueth.

We beseche thee to heare vs good Lorde.

That it maye please thee, to bless and kepe all thy people.

We beseche thee to heare vs good Lord.

That it may please thee, to geue to al nacions, vnitie, peace, and concorde:

We beseche thee to heare vs good Lorde.

That it may please thee, to geue vs an hearte, to loue and dread thee, & diligently to liue after thy commaundementes.

We beseche thee to heare vs good Lorde.

That it may please thee, to geue all thy people encrease of grace, to heare meekely thy Word, and to receyue it with pure affeccion, and to bryng forth the fruytes of the spirite.

We beseche thee to heare vs good Lorde.

That it may please thee, to bryng into the way of trueth, all suche as haue erred, and are deceyued.

We beseche thee to heare vs good Lorde.

That it may please thee, to strengthen suche as doe stand, and to comfort, and helpe the weake hearted; and to rayse them vp that fall, and finally to beat downe Sathan vnder our feete.

We beseche thee to heare vs good Lorde.

That it may please thee, to succour, helpe, and comfort all that be in daunger, necessitie and tribulacion.

We beseche thee to heare vs good Lorde.

That it maye please thee, to preserue all that trauayle by lande or by water, all Women labouryng of chylde, all sycke persons and yonge chyldren, and to shewe thy pitye vpon all prysoners and captyues.

We beseche thee to heare vs good Lorde.

That it may please thee to defende and prouide for the fatherles chyldren and Widdowes and all that be desolate and oppressed.

We beseche thee to heare vs good Lorde.

That it may please thee, to haue mercy vpon all men.

We beseche thee to heare vs good Lorde.

That it may please thee, to forgeue our enemyes, persecutors, and slaunderers, and to turne theyr heartes.

We beseche thee to heare vs good Lorde.

That it may please thee, to geue and preserue to oure vse, the kyndly fruites of the earth, so as in due tyme We may enioye them.

We beseche thee to heare vs good Lord.

That it maye please thee, to geue vs true repentaunce, to forgeue vs all our sinnes, negligences and ignoraunces, and to endue vs Wyth the grace of thy holye spyrite, to amende our lyues accordyng to thy holy Woorde.

We beseche thee to heare vs good Lorde.

Sonne of God, We beseche thee to heare vs.

Sonne of God: we beseche thee to heare vs.

O Lambe of God, that takeste awaye the synnes of the Worlde.

Graunt vs thy peace.

O Lambe of God, that takeste awaye the synnes of the Worlde.

Haue mercy vpon vs.

O Christ heare vs.

O Christ heare vs.

Lorde haue mercy vpon vs:

Lord haue mercy vpon vs.

Christ haue mercy vpon vs.

Christ haue mercy vpon vs.

Lorde haue mercy vpon vs.

Lorde haue mercy vpon vs.

¶ Our father Whych art in heauen. &c.

And leade vs not into temptacion.

But delyuer vs from euyll.

The verlicle.

O Lorde deale not Wyth vs after our synnes.

The aunswere.

Neyther rewarde vs after our iniquities.

Let

Let vs praye.



God mercyfull father, that despyseste not the syghinge of a contryte hearte, nor the desyre of suche as bee sorowfull, mercyfullye assiste our prayers, that Wee make before thee, in all oure troubles and aduersityes, Whensoeuer they oppresse vs: and graciously heare vs, that those euyls, Whyche the craft and subteltie of the deuyll, or man worketh against vs, be broughte to naught, & by the prouidence of thy goodnes, they maye be dispersed, that We thy seruauntes, beynge hurte by no persecutions, may euermore geue thankes vnto thee, in thy holy Churche, through Jesu Christ our Lorde.

O Lorde aryse, helpe vs, and delyuer vs, for thy names sake.

O God, We haue heard With oure eares, and oure fathers haue declared vnto vs, the noble woorkes that thou diddest in theyr dayes, and in the olde tyme before them.

O Lorde aryse, helpe vs, and delyuer vs, for thyne honour.

Glorye bee to the father, and to the sonne, and to the holye ghost. As it Was in the beginning, is noWe and euer shalbe; World Without ende. Amen.

From our enemyes defende vs, O Christ.

Graciously loke vpon our afflictions.

Pitifully beholde the sorowes of our heart.

Mercyfully forgeue the synnes of thy people.

Fauourably Wyth mercy heare our prayers.

O sonne of Dauid, haue mercy vpon vs.

Both noW and euer vouchesafe to heare vs, O Christ.

Graciously heare vs, O Christ, Graciously heare vs, O Lord Christ.

The Verticle.

O Lorde let thy mercy be shewed vpon vs.

The aunswere.

As We do put our trust in thee.

Let vs pray.



We humbly beseche thee, O father, mercyfullye to looke vpon our infirmities, and for the glorye of thy names sake, turne from vs all those euylles, that We moste ryghteously haue deser-

ued: And graunt that in all our troubles, we maye put oure whole truste, and confydence in thy mercye, & euermore serue thee, in holynes and pureneſſe of liuyng to thy honour & glory: through our onely mediatour and aduocate Jesus Christ our Lorde. Amen.

ALmyghtye God, whyche haste geuen vs grace at thys tyme with one accorde, to make our common supplicacions vnto thee, & doest promise that when two or three bee gathered in thy name, thou wylte graunte theyr requestes: fulfyll now we, O Lorde the desires & peticions of thy seruauntes, as may be moste expediente for them, grauntynge vs in thys worlde, knowledge of thy truth, & in the world to come lyfe euerlastyng. Amen.

Then shalbe sayed also thys that foloweth.

ALmighty God, whyche by the deuine prouidence, hast appoynted diuerse orders of ministers in the Churche: & diddest enspire thyne holy Apostles to chose vnto thys order of Deacons, the fyrste Martyr saincte Stephin, wyth other: mercyfully behold these thy seruauntes, nowe called to the lyke office & administracion: replenishe thē so with the truth of thy doctrine, & innocencie of life, that both by word & good example, they may faythfully serue thee in this office, to the glory of thy name, and profite of the congregacion, through the merytes of our sauiour Jesu Christe: who liueth & reygneth wyth thee, and the holy ghost, nowe and euer. Amen.

Then shalbe song or sayed the Communion of the day, sauing the Epistle shalbe read out of Timothe, as foloweth.

LIkewyse muste thee ministers bee honeste, not double tongued, not geuen vnto much wyne, neyther greedye of fylthye lucre, but holdynge the misterye of the faythe, wyth a pure conscience. And let them fyrste be proued, and then let them minister, so that no man be able to repr oue them. Euen so must theyr wyues bee honest, not euyll speakers, but sobre and faythfull in all thynges. Lette the Deacons bee the husbandes of one wyfe, and such as rule theyr chyldren wel, and theyr owne houholdes. For they that minister well, geat

great them selues a good degree, and á great libertye in the fayth, whych is in Christ Jesu.

These thynges write I vnto thee, trustyng to come shortlye vnto thee: but and if I tarye longe, that then thou mayst yet haue knowledge, howe thou oughtest to behaue thy selfe, in the house of God, whych is the congregacion of the lyuyng God, the pyller and grounde of trueth. And without doubte, great is that misterie of godlynes. God was shewed in the flesche, was iustifyed in the spirite, was seen amonge the Aungels, was preached vnto the Gentyles, was beleued on in the worlde, and receyued vp in glory.

Or els thys out of the sixth of the Actes.

When the twelue called the multitude of the Disciples together, and sayde: it is not meete that we shoulde leaue the woorde of God, and serue tables. Wherfore brethren, looke ye out among you, seuen men of honest report and full of the holye ghoste and wysdome, to whome wee may committe thys busynesse: but we wyll geue oure selues continually to prayer, and to the administracion of the word. And that saying pleased the whole multitude. And they chose Stephin, a man full of fayth, and full of the holye ghost, and Philip, and Procorus, and Nicanor, and Timon, and Permenas, & Nicholas, a conuert of Antioche. These they set before the Apostles: and when they had prayed, they layed theyr handes on them. And the word of God increased, and the number of the Disciples multiplyed in Jerusalem greatly, & a greate company of the priestes were obedient vnto the fayth.

¶ And before the Gospell, the Bishop syttinge in a chayre, shall cause the Othe of the kynges supremacie, and agaynst the vsurped power and autoritie of the Bishop of Rome, to be ministred vnto euery of them that are to be ordred.

The

The othe of the Kynges Supremacie.

I from hencefurth shall vtterlye renounce, refuse, relinquyshe, and forsake the Bysshoppe of Rome, and hys autoritie, power, and iurisdiccion. And I shall neuer consente, nor agree, that the Bysshoppe of Rome shall practise, exercyse, or haue any maner of autoritie, Iurisdiccion, or power within thys Realme, or any other the Kynges dominions, but shall resyste thesame at all tymes, to the vttermoste of my power. And I from henceforth Wyll accept, repute and take the Kynges Maiestie, to bee the onelye Supreme heade in earth, of the Churche of Englande: And to my connynge, wytte, and vttermoste of my power, without gayle, fraude, or other vndue meane, I will obserue, kepe, mayntayne and defende the whole effectes and contentes of all and synguler Actes and Statutes made, and to be made wythin thys Realme, in derogacion, extirpacion, and extinguyshement of the Bysshoppe of Rome and hys auctheritie, and all other Actes and Statutes, made or to be made, in confirmacion and corroboracion of the Kynges power of the supreme head in earth, of the Churche of Englande: and this I wyll doe agaynste all maner of persones, of What estate, dygnitie or degree, or condicion they be, and in no Wyse doe nor attempt, nor to my power, suffre to be doone or attempted, directly or indirectly, any thyng or thynges, prieuelye or appertlye, to the lette, hynderaunce, dammage, or derogacion thereof, or any part thereof, by any maner of meanes, or for anye maner of pretence. And in case anye othe bee made, or hath been made by me to any person or persones, in mayntenaunce, defence or fauour of the Bishop of Rome, or his authoritie, iurisdiccion, or power, I repute thesame, as vayne & adnichilate. so helpe me God through Jesus Christ.

¶ Then shall the Bysshoppe examine euery one of them that are to be ordered, in the presence of the people, after thys maner folowyng.

Doe

DOe you truſt that you are inwardlye moued by the holye Ghoſt, to take vpon you thys office & miniſtracion, to ſerue God, for the promotyng of hys glory, and the edifyting of hys people?

Aunſwere.

I truſt ſo.

The Byſhop.

Doe ye thynke that ye truely bee called accordynge to the wil of our Lord Jeſus Chriſt, & the due order of this realme, to the miniſtery of the Churche?

Aunſwere.

I thynke ſo.

The Byſhop.

Doe ye vnfaynedly beleue all the Canonicall ſcriptures of the olde and newe Teſtament?

Aunſwere.

I doe beleue.

The Byſhop.

WIll you diligently reade theſame vnto the people aſſembled in the Churche, where you ſhalbe appoynted to ſerue?

Aunſwere.

I wyll.

The Byſhop.

IT perteyneth to thoffice of a Deacon in the Churche where he ſhall bee appoynted, to aſſiſt the Prieſt in deuine ſeruice, and ſpecially when he miniſtreth the holye Communion, & to helpe hym in diſtribucion therof, and to reade holye ſcriptures and homelies in the congregacion, and to inſtruct the youthe in the Cathechiſme, to Baptiſe and to preache if he be admitted thereto by the Byſhop. And furthermore, it is hys office where prouiſion is ſo made, to ſearche for the ſycke, poore, and impotent people of the paryſhe, and to intimate theyr eſtates, names, and places, where they dwell, to the Curate, that by hys exhortacion they may bee relieued by the paryſhe, or other conuenient almes: Wyll you doe thys gladly and wyllyngly?

Aunſwere.

Aunswere.

I wyll so doe by the helpe of God.

The Bysshop.

Will you applye all youre diligence to frame and fashion your owne lyues, and the lyues of all youre familye accordyng to the doctrine of Christ, and to make both your selues and them as muche as in you lyeth, wholesome examples of the flocke of Christ?

Aunswere.

I wyl so do, the Lorde beynge my helper.

The Bysshop.

Will you reuerently obeye your ordinary and other chiefe Ministers of the Churche, and them to whome the gouernement and charge is committed ouer you, folowynge wyth a gladde mynd and wyll theyr godly admonitions?

Aunswere.

I wyll thus endeuour my selfe, the Lord beyng my helper.

Then the Bysshop layeng hys handes seuerallye vpon the head of euery of them, shall saye.

Take thou aucthoritie to execute the office of a Deacon in the Churche of God committed vnto thee in the name of the father, the sonne, and the holy ghost. Amen.

Then shal the Bishop deliuer to euery one of them the newe Testament, saying.

Take thou aucthoritie to reade the Gospell in the Churche of God, and to preache the same, if thou be thereunto orderly commaunded.

Then one of them appoynted by the Bysshop, shall reade the Gospel of that daye.

Then shall the Bysshop procede to the Communion, and all that be ordered shall tary and receyue the holy Communion the same daye wyth the Bysshop.

The Communion ended after the last Collect and immediatly before thee benediction, shalbe sayed thys Collect folowyng.

ALmyghtye God geuer of all good thynges wheyche of thy great goodnes hast vouchesafed to accepte and take these thy seruauntes vnto the offyce of Deacons in thy Churche: make them we beseche the O LORDE to bee

modest

modest, humble, and constant in their ministracion, to haue a ready will to obserue all spyrituall discipline, that they hauyng alwayes the testimonie of a good conscience, and contynuyng euer stable and strong in thy sonne Christ, maye so well vse themselues in thys inferioure office, that they maye be found worthy to be called vnto the hygher ministeries in thy churche, through the same thy sonne our sauiour Christ: to whome bee glory & honour, worlde without ende. Amen.

And here it must be shewed vnto the Deacon that he must continue in that office of a Deacon, the space of a whole yeare at the least (except for reasonable causes it bee otherwyse seen to his ordenarie) to thentent he maye be perfecte, and well expert in the thynges appertaynyng to the Ecclesiasticall administracion: in executyng whereof, if he be foũd faythfull and diligent, he may be admytted by hys Diocesan to the ordre of Priesthode.

The fourme of orderynge Priestes.

When the exhortacion is ended, then shall folowe the Communion. And for the Epistle, shalbe read oute of the twentieth Chapter of the Actes of the Apostles as foloweth.

FRom Mileto Paule sente messengers to Ephesus, and called the Elders of the congregacion: whyche when they were come to hym, he sayd vnto them. Ye knowe that from the fyrst daye that I came into Asia, after what maner I haue been wyth you at all seasons, seruyng the Lorde wyth all humblenes of mind, and wyth many teares and temptacions whych happened vnto me by the layinges awayte of the Jewes, beecause I woulde kepe backe nothynge that was profitable vnto you, but to shewe you and teache you openly throughout euery house: wytnessyng both to the Jewes, and also to the Grekes, the repentaunce that is toward God, and the fayth whych is toward our Lord Jesus. And nowe beholde, I goe bounde in the spirite vnto Jerusalem, not knowyng the thynges that shall come on me there, but that

that the holy goſt witneſſeth in euery citye, ſaying that bandes and trouble abyde me. But none of theſe thynges moue me, nether is my lyfe deare vnto my ſelfe, that I myght fulfyll my courſe wyth ioye and the miniſtracion of the worde whych I haue receyued of the Lorde Jeſu, to teſtifye the goſpell of the grace of God. And now behoulde, I am ſure that henceforth ye all (through whome I haue gone preachyng the kyngdome of God) ſhall ſee my face no more. Wherefore I take you to recorde thys daye, that I am pure from the bloud of all men. For I haue ſpared no labor, but haue ſhewed you all the counſayle of God. Take hede therfore vnto your ſelues and to all the flocke: amonge whome the holye goſte hath made you ouerſeers, to rule the congregacion of God, whyche he hath purchaſed wyth hys bloud. For I am ſure of thys, that after my departyng, ſhall greuous wolues entre in amonge you, not ſparyng the flocke. Moreouer of your owne ſelues ſhall men aryſe, ſpeakynge peruerſe thynges to drawe diſciples after them. Therfore awake, and remember that by the ſpace of three yeares I ceaſſed not to warne euery one of you nyght and day, with teares.

And now brethren, I commend you to God, & to the word of hys grace whych is able to buylde further, and to gyue you an inheritaunce among all them whyche are ſanctified. I haue deſyred no mannes ſyluer, golde, or veſture. Yea, you knowe your ſelues, that theſe handes haue miniſtred vnto my neceſſities, & to them that were wyth me. I haue ſhewed you all thynges, how that ſo labouryng, ye ought to receyue the weake, & to remembre the wordes of the Lord Jeſu, how that he ſayed: it is more bleſſed to geue, then to receyue.

Or els thys thyrde Chapter, of the fyrſte Epiſtle to Timothe.

Thys is a true ſayinge: If anye man deſyre the offyce of a Byſchoppe, he deſyreth an honeſt woorke. A Byſchoppe therefore muſt bee blameleſſe, the huſbande of one wyfe, diligent, ſobre, diſcrete, a keper of hoſpitalitye, apte to teache, not geuen to ouermuche wyne, no fyghter, not greedy of filthie lucre, but gētle, abhorring fighting, abhorring couetouſneſſe,

neſſe, one that ruleth well his owne houſe, one that hath chil-
dren in ſubiection with all reuerence. For yf a manne cannot
rule his owne houſe, howe ſhall he care for the congregacion
of God: he maye not be a yonge ſcholer, leſt he ſwell, and fall
into the iudgement of the euyll ſpeaker. He muſt alſo haue a
good reporte of them whiche are without, leſte he fall into
rebuke, and ſnare of the euyll ſpeaker.

Lykewyſe muſte the Miniſters be honeſte, not double
tonged, not geuen vnto muche wyne, nether gredy of fylthy
lucre: but holdynge the miſtery of the fayth, with a pure con-
ſcience: and let them fyrſte bee proued, and then let them mi-
niſter ſo, that no man be hable to reproue them.

Euen ſo muſt theyr wyues be honeſt, not euyll ſpeakers:
but ſobre and faythfull in all thinges. Lette the Deacons be
the huſbandes of one wyfe, and ſuche as rule theyr children
well, and theyr owne houſholdes. For they that miniſter wel
geat themſelues a good degree, and great libertie in the faith
whiche is in Chriſt Jeſu. Theſe thynges wryte I vnto thee,
truſtynge to come ſhortly vnto thee: but and if I tarye longe,
that thou maiſt haue yet knowledge, howe thou oughteſt to behaue thy ſelfe in the houſe of God, which is the con-
gregacion of the lyuinge God, the Piller & ground of trueth.

And without doubt, great is that miſterye of godlines:
God was shewed in the fleſhe, was iuſtified in the ſpirit, was
ſeen among the Aungels, was preached vnto the Gentyles,
was beleued on in the worlde, and receiued vp in glorye.

After this ſhall be read for the goſpell, a piece of the laſt
Chapter of Mathew, as foloweth.

IEſus came and ſpake vnto them, ſayinge: All
power is geuen vnto me in heauen & in earth.
Goe ye therfore and teache all nacions, bapty-
ſynge them in the name of the father, and of the
ſonne, and of the holye goſte. Teachynge them
to obſerue all thynges, whatſoeuer I haue cõmaunded you.
And loe, I am with you alwaye, euen vntyll the ende of the
worlde.

Or els this that foloweth out of the tenth chapter of John.

VErelye, verelye, I ſaye vnto you: He that entreth not in by the doore into the ſhepefold, but climbeth vp ſome other waye, the ſame is a theefe and a murtherer. But he that entreth in by the doore, is the ſhepehearde of the ſhepe: to hym the porter openeth, & the ſhepe heareth his voyce, and he calleth his owne ſhepe by name, & leadeth them out. And when he hath ſent forth his owne ſhepe, he goeth before them, and the ſhepe folowe hym, for they knowe his voyce. A ſtraunger wyll they not folowe, but wyll flee from hym, for they knowe not the voyce of ſtraungers. This prouerbe ſpake Jeſus vnto them, but they vnderſtode not what thynges they were, which he ſpake vnto the. Then ſayd Jeſus vnto the agayn: verely verely, I ſay vnto you, I am the doore of the ſhepe. All (euen as manye as come before me) are theues and murtherers: but the ſhepe dyd not heare them. I am the doore: by me if any man entre in, he ſhalbe ſafe, and go in and out, and fynde paſture. A theefe cometh not but for to ſteale, kyll and to deſtroye. I am come that they myght haue lyfe, and that they myght haue it more aboundauntly. I am the good ſhepeheard: a good ſhepeheard geueth his lyfe for the ſhepe. An hyred ſeruaunt, and he which is not the ſhepe heard (neyther the ſhepe are his owne) ſeeth the wolfe commynge, and leaueth the ſhepe and fleeth, & the wolfe catcheth and ſcattereth the ſhepe. The hyred ſeruaunte fleeth, becauſe he is an hyred ſeruaunt, and careth not for the ſhepe. I am the good ſhepehearde and knowe my ſhepe, and am knowen of myne As my father knoweth me, euen ſo knowe I alſo my father. And I geue my lyfe for the ſhepe: & other ſhepe I haue, which are not of this folde. Them alſo muſte I bryng, and they ſhall heare my voyce, and there ſhalbe one folde, and one ſhepehearde.

Out of this of the. xx. Chapter of John.

THe ſame day at night, which was ye fyrſt day of the Sabbothes, whe the doores were ſhut (where ye diſciples were aſſembled together, for feare of ye Jewes) came Jeſus & ſtode in the middes, & ſayd vnto the peace:

peace be vnto you. And When he had ſo ſayed, he ſhewed vnto them his handes & his ſyde. Then Were the diſciples glad, When they ſawe the Lorde. Then ſayed Jeſus vnto them agayne: peace be vnto you. As my father ſente me, euen ſo ſende I you alſo. And When he had ſayde thoſe Woordes, he breathed on them and ſayed vnto them: receiue ye the holye ghoſt. Whoſoeuers ſynnes ye remitte, they are remitted vnto them: and Whoſoeuers ſynnes ye retayne, they are retayned.

When the Goſpell is ended, then ſhall be ſayde or ſonge.

COme holy goſte eternall God, procedyng from aboue:

Both from the father and the ſonne, the god of peace and loue.

Viſite our myndes, and into vs, thy heauenly grace inſpire:

That in all trueth and godlyneſſe, We maye haue true deſyre.

Thou art the very comforter, in all Woe and diſtreſſe:

The heauenly gift of God moſt highe, Whiche no tongue can expreſſe.

The fountayne and the lyuely ſpring, of ioye celeſtial:

The fyre ſo brycht, the loue ſo cleare, & Unccion ſpirituall.

Thou in thy gyftes arte manifolde, Whereby Chriſtes Churche doth ſtande:

In faythfull heartes Wrytynge thy lawe, the fynger of Gods hande

Accordynge to thy promes made, thou geueſt ſpeache of grace:

That through thy helpe, the prayſe of God, maye ſounde in euery place.

O holy Goſte into our Wittes, ſende downe thyne heauenly lyght:

Kindle our heartes With feruent loue, to ſerue God daye and nyghte.

Strengthe and ſtablyſhe all oure Weakenes, ſo feble and ſo frayle:

That neyther flesh, the Worlde nor deuyll, agaynſte vs do preuayle.

Put backe our enemye farre from vs, and graunte vs to obtayne:

Peace in our heartes With God & man, Without grudge or dyſdayne,

And graunt O Lorde, that thou beynge, oure leader and our guyde:

We may eſchewe the ſnares of ſynne, and from the neuer ſlyde.

To vs ſuche plentye of thy grace, good Lord graunt We the praye:

That thou mayeſt be our comforter, at the laſte dreadfull daye.

Of all ſtryfe and diſſencion, O LORDE diſſolue the bandes:

And make the knottes of peace and loue, throughout all Chriſten landes.

Graunte vs O Lorde, through thee to knowe, the father mooſt of myght:

That of his deare beloued Sonne, We maye attayne the ſyght.

And that With perfect fayth alſo, We maye acknowledge thee:

The ſpirite of them both alwaye, one GOD in perſons three.

Laude and prayſe be to the father, and to the Sonne equall:

And to the holy ſpirite alſo, one God coeternall.

And praye We that the onely ſonne, vouchſafe his ſpyryt to ſende:

To all that doe profeſſe his name, vnto the Worldes ende. Amen.

And then the Archedeacon ſhall preſente vnto the Byſſhop all them that ſhall receiue the order of Prieſthode that day The Archedeacon ſaying.

Reuerende

REuerende father in God, I preſente vnto you, theſe perſons preſente, to be admitted to the ordre of Prieſthode.

Cum interrogatione & reſponſione, vt in ordine Diaconatus.

And then the Biſſhop ſhall ſaye to the people.

GOod people, theſe be they whome we purpoſe God willynge, to receyue this daye, vnto the holy office of Prieſthode. For after due examinacion, we fynde not the contrary but that they be lawfullye called to theyr funccion and miniſterye, and that they be perſons mete for theſame: but yet yf there be any of you which knoweth any impediment, or notable cryme in any of them, for the whiche he oughte not to be receiued into this holy miniſtery: now in the name of god declare the ſame.

And yf any great cryme or impediment be obiected. &c.

Vt ſupra in Ordine Diaconatus uſque ad finem Litanie cum hac Collecta.

ALmightye GOD geuer of all good thynges, whiche by thy holye ſpirite haſte appoynted diuerſe orders of Miniſters in thy churche, mercifully beholde theſe thy ſeruauntes, nowe called to the office of Prieſthode, and replenithe them ſo with the trueth of thy doctryne, and innocencye of lyfe, that both by worde, and good example, they may faythfully ſerue thee in this office, to the glory of thy name, and profyte of thy congregation, through the merites of our ſauioure Jeſu Chriſt: Who lyueth and reigneth with thee, and the holye goſte, worlde without ende. Amen.

Then the Biſſhoppe ſhall miniſter vnto euerye one of them the othe, concernynge the kynges Supremacie, as it is ſette oute in the ordre of Deacons. And that doone, he ſhall ſaye vnto them whyche are appoynted to receiue the ſaype Office, as hereafter foloweth.

YOu haue heard brethren, aſwell in youre pry-uate examinacion, as in the exhortacion, and in the holy leſſons taken oute of the Goſpell, and of the wrytynges of the Apoſtles, of what dignitie, and of howe greate importaunce thys office is (whereunto ye be called.) And nowe we exhorte you, in the name of oure Lorde Jeſus Chriſte, to haue in remembraunce, into howe highe a dignitie, and to howe chargeable an offyce ye be called, that is to ſay, to bee the meſſengers, the watchemen, the paſtours, and the ſtewardes of the lorde: to teache, to premonyſhe, to feede, and prouyde for the Lordes familye: to ſeeke for Chriſtes ſhepe that bee diſperſed abroade, and for his chyldren which be in the middeſt of this naughtie worlde, to be ſaued through Chriſte for euer: Haue alwayes therefore printed in your remembraunce, howe greate a treaſure is commytted to youre charge: for they bee the ſhepe of Chriſte, which he bought with his death, and for whom he ſhed his bloud. The churche and congregacion whom you muſte ſerue, is his ſpouſe and his body. And if it ſhall chaunce the ſame churche, or any membre therof, to take any hurte or hynderaunce, by reaſon of your negligence, ye knowe the greatneſſe of the fault, and alſo of the horrible punichemente which wyll enſue. Wherefore, conſider with your ſelues the ende of your miniſterye, towardes the chyldren of God, toward the ſpouſe and body of Chriſt, & ſee that you neuer ceaſe your labour, your care and diligence, vntyll you haue done all that lyeth in you, accordyng to your bounden duetye, to bryng all ſuche as are, or ſhalbe committed to youre charge, vnto that agrement in fayth, and knowledge of God, and to that rypenes and perfectnes of age in Chriſt, that there bee no place left emonge you, eyther for errour in religion, or for vilouſneſſe in lyfe.

Then, foraſmuche as youre offyce is both of ſo greate excellencye, and of ſo greate difficultie, ye ſee with howe greate care and ſtudye ye oughte to applye youre ſelues, aſwell that you maye shewe your ſelues kynde to that LORD, who hath placed you in ſo hygh a dignitie, as alſo to beware, that neyther

neyther you your ſelues offende, neither be occaſion that other offende. Howbeit, ye can not haue a mynde, and a will thereto of your ſelues, for that power, and abilitie is geuen of God alone. Therfore ye ſee howe ye ought and haue nede earneſtly to praie for his holy ſpirite. And ſeyng that you can not by any other meanes, compaſſe, the doyng of ſo weightie a worke perteinyng to the ſaluacion of man, but with doctrine and exhortacion, taken out of holy Scripture, and with a life agreable vnto the ſame. Ye perceiue howe ſtudious ye ought to be in readyng, and in learnyng the Scriptures, and in framyng the maners, bothe of your ſelues, and of theim that ſpecially parteine vnto you, accordyng to the rule of the ſame Scriptures. And for this ſelfe ſame cauſe, ye ſee how you ought to forſake and ſet aſyde (aſmuche as you may) al wordly cares and ſtudies.

We haue a good hope, that you haue wel weighed & pondred theſe thynges with your ſelues, long before this tyme, and that you haue clerely determined by Goddes grace, to geue your ſelues wholy to this vocacion, whereunto it hath pleaſed God to call you, ſo that (aſmuche as lieth in you) you applie your ſelues wholy to this one thyng, and drawe all your cares and ſtudies this way, and to this ende. And that you wyll continually pray for the heauenly aſſiſtaunce of the holy Ghoſte from God the Father, by the mediacion of our onely mediatour and Sauiour Jeſus Chriſte, that by daylie readyng & weighyng of the Scriptures, ye may ware riper and ſtronger in your miniſterie. And that ye may ſo endeuour your ſelues from tyme to tyme to ſanctifie the lyues of you and yours, and to faſhion them after the rule and doctrine of Chriſte. And that ye may be wholeſome and Godly examples and paterns, for the reſt of the congregacion to followe. And that thys preſent congregacion of Chriſte here aſſembled, may alſo vnderſtande your myndes and wylles in theſe thynges: and that this youre promes, ſhall more moue you to doe your dueties, ye ſhall aunſwere playnlye to theſe thynges, which we in the name of the congregacion ſhal demaunde of you, touchinge theſame.

Doe you thynke in youre heart that you be truelye called accordyng to the Wyll of our Lord Jeſus Chriſt, and the order of thys Churche of Englande, to the miniſtery of Prieſthode.

Aunſwere.

I thynke it.

The Byſhoppe.

BE you perſwaded that the holy Scriptures conteine ſufficiently all doctrine requyred of neceſſitye for eternal ſaluacion, through fayth in Jeſu Chriſt: And are you determined Wyth the ſayd ſcriptures, to enſtruct the people committed to your charge, and to teache nothing (as requyred of neceſſitie to eternall ſaluacion) but that you ſhalbe perſwaded may be concluded, and proued by the ſcripture:

Aunſwere.

I am ſo perſwaded and haue ſo determyned by Goddes grace:

The byſhoppe.

WIll you then geue your faythfull diligence alwayes, ſo to miniſter the doctrine and Sacramentes, and the diſcipline of Chriſt, as the Lord hath commaunded, and as thys realme hath receyued theſame, accordyng to the commaundementes of God, ſo that you maye teache the people committed to your cure and charge, Wyth all diligence to keepe and obſerue theſame:

Aunſwere.

I Wyll ſo doe, by the helpe of the Lorde.

The byſhoppe.

WIll you be ready Wyth all faythfull diligence to banyſhe and dryue awaye all erronious and ſtraunge doctrines, contrary to Gods Worde, and to vſe both publike & pryuate monicions and exhortacions, aſwell to the ſycke, as to the Whole, Wythin youre cures, as nede ſhall requyre and occaſion be geuen.

Aunſwere.

I Wyll, the Lord being my helper.

The byſhoppe.

WIll you be diligent in prayers, & in readyng of the holye ſcriptures, & in ſuche ſtudies as helpe to the knowledge of

of theſame, layinge aſyde the ſtudye of the Worlde and the fleſhe:

Aunſwere.

I Wyll endeuoure my ſelfe ſo to doe, the Lorde beynge my helper.

The Byſſhoppe.

WIll you bee diligente to frame and faſhion your owne ſelues & your families, accordyng to the doctrine of Chriſte, and to make both your ſelues and them (asmuche as in you lyeth) wholeſome examples and ſpectacles to the flocke of Chriſt:

Aunſwere.

I Wyll ſo applye my ſelfe, the Lorde beyng my helper.

The byſſhoppe.

WIll you maynteyne and ſette forwardes (aſmuche as lyeth in you) quietnes, peace, and loue emonges all Chriſtian people: and ſpecially emong them that are, or ſhalbe cõmytted to your charge:

Aunſwere.

I Wyll ſo doe, the Lorde beynge my helper.

The Byſſhoppe.

WIll you reuerently obeye your Ordinary, and other chief miniſters, vnto Whome the gouernement and charge is commytted ouer you, folowing with a glad mynde & wyll, theyr Godly admonicion, and ſubmittinge youre ſelues to theyr Godly iudgementes:

Aunſwere.

I Wyll ſo doe, the Lorde beynge my helper.

Then ſhall the Byſſhoppe ſaye.

ALmightie God Who hath geuen you this wyll to doe all theſe thinges: graunte alſo vnto you, ſtrengthe and power to perfourme theſame, that he maye accomplyſhe hys worke Whiche he hath begon in you, vntyll the time he ſhall come at the latter day, to iudge the quicke and the dead.

¶ After this, the congregacion ſhalbe deſyred, ſecretly in theyr prayers, to make humble ſupplicacions to God for the foreſayde thinges: for the whiche prayers, there ſhalbe a certayne ſpace kept in ſilence.

¶ That doen, the Byſſhoppe ſhall praye in this wyſe.

Let vs praye.

ALmightye God and heauenly father, whiche of thy infinite loue and goodnes towardes vs, haſt geuen to vs thy onely and moſte deare beloued ſonne Jeſus Chriſte, to bee oure redemer, and authour of euerlaſtynge lyfe: Who after he had made perfecte our redempcion by his death, and was aſcended into heauen, ſent abrode into the worlde his Apoſtles, Prophetes, Euangeliſtes, Doctoures, and Paſtoures, by whoſe laboure and miniſterye, he gathered together a greate flocke in all the partes of the worlde, to ſette furth the eternall prayſe of thy holy name. For theſe ſo greate benefites of thy eternall goodneſſe, and for that thou haſte vouchſafed to call theſe thy ſeruauntes here preſente, to theſame office and miniſterie of the ſaluacion of mankynde: We render vnto thee mooſte hartye thankes, We worſhyppe and prayſe thee, and We humblye beſeche thee by the ſame thy Sonne, to graunt vnto all vs, Whiche eyther here, or elles where call vpon thy name, that We may ſhew our ſelues thankfull to thee, for theſe and all other thy benefites, and that We maye daylye encreaſe and goe forwardes, in the knowledge and fayth of thee and thy Sonne, by the holye ſpirite. So that aſwell by theſe thy miniſters, as by them to whom they ſhall be appoynted miniſters, thy holye name maye be alwayes glorifyed, and thy bleſſed kyngedome enlarged, throughe theſame thy Sonne our Lorde Jeſus Chriſte: Which lyueth and reigneth with thee, in the vnitie of the ſame holy ſpirite, worlde without ende. Amen.

¶When this prayer is doen, the Byſſhoppe with the Prieſtes preſente, ſhall laye theyr handes ſeuerallye vppon the heade of euerye one that receyuethe orders. The receyuers humblye knelynge vpon theyr knees, and the Byſſhoppe ſayinge.

Receyue

REceiue the holy goſt, Whoſe ſynnes thou doeſte forgeue, they are forgeuen: and Whoſe ſynnes thou doeſt retayne, they are retayned: and bee thou a faythfull deſpenſor of the Worde of God, and of his holy Sacramentes. In the name of the father, and of the ſonne, and of the holy goſt: Amen.

☞ The Byſchop ſhall delyuer to euerye one of them, the Byble in his hande, ſayinge.

TAke thou authoritie to preache the Worde of God, and to miniſter the holye Sacramentes in this congregacion, Where thou ſhalte be ſo appoynted.

☞ When this is done, the Congregacion ſhall ſynge the Crede and alſo they ſhall goe to the Communion: whiche all they that receyue orders ſhall take together, and remayne in the ſame place where the handes were layde vpon them, vntyll ſuche tyme as they haue receyued the Communion.

¶ The Communion beynge doen, after the laſte Collecte, and immediatelye before the benediccion, ſhalbe ſayde this Collecte.

MOſte mercifull father, We beſeche thee ſo to ſend vpon theſe thy ſeruauntes thy heauēly bleſſing that they may be cladde about With all iuſtice, and that thy Worde ſpoken by theyr mouthes, may haue ſuche ſucceſſe, that it maye neuer bee ſpoken in vayne. Graunte alſo that We maye haue grace to heare, and receyue theſame as thy mooſt holy Word, and the meane of our ſaluacion, that in al our Wordes and dedes, We may ſeke thy glory, and the encreaſe of thy kingdom, thorow Jeſus Chriſt our Lorde. Amen.

¶ And if the Orders of Deacon and Prieſthode, be geuen both vpon one day: then ſhall all thynges at the holye Communion, be vſed as they are appoynted at the orderynge of Prieſtes. Saueynge that for the Epiſtle, the whole thyrde Chapiter of the fyrſt to Timothe ſhalbe read as it is ſet out before in the order of Prieſtes. And immediatelye after the Epiſtle, the Deacons ſhalbe ordered. And it ſhall ſuffyce, the Letanye to be ſayde once.

¶ The

The fourme of consecra-
tyng of an Archebyshoppe, or Byshoppe.

At the Communion.

The Epistle.



This is a true sayinge: If a manne desyre the office of a Byshoppe, he desyreth an honeste woorke. A Byshop therfore must be blameles the husbande of one wyfe, diligente, sobre, discrete, a keper of hospitalitie, apte to teache, not geuen to ouermuche wyne, no fyghter, not greedy of fylthy lucre, but gentle, abhorryng fightinge, abhorringe couetousnesse, one that ruleth well his owen house, one that hath children in subiection with all reuerence. For if a manne cannot rule his owne house, howe shall he care for the congregation of God: he may not be a yonge scholer, leste he swell, and fall into the iudgement of the euyll speaker. He muste also haue a good reporte of them whiche are without, leste he fall into rebuke, and snare of the euyll speaker.

The Gospell.



Iesus sayed to Symon Peter, Symon Johanna, louest thou me more then these: He sayed vnto hym: yea Lorde, thou knowest that I loue thee: he sayed vnto him: fede my lambes. He sayd to hym agayne the seconde tyme: Simon Johanna, louest thou me: He sayed vnto hym, yea Lorde, thou knowest that I loue thee, he sayd vnto him: feede my shepe. He sayed vnto hym the thyrde time: Symon Johanna, louest thou me: Peter was sory, because he sayde vnto hym the thyrde tyme, louest thou me. And he sayd vnto hym: Lorde thou knowest all thynges, thou knowest that I loue thee. Iesus sayd vnto hym: fede my shepe,

Or els out of the tenth Chapiter of Johu, as before in thorde of Priestes.

After the Gospell and Credo ended, fyrste the elected Byshoppe shall bee presented by two Byshoppes, vnto the Archebyshop of that Prouince, or to some other Byshoppe appoynted by his commission: The Byshoppes that present hym, saying.

Most

MOste reuerend father in God, we present vnto you thys godlye and well learned man, to be consecrated Bysshoppe.

☞ Then shall the Archebysshop demaunde the Kynges mandate, for the consecracion, & cause it to be reade. And the othe touching the knowledge of the kinges supremacie, shalbe ministred to the person elected, as it is set oute in the Order of Deacons. And then shalbe ministred also, the othe of due obedience vnto the Archebysshoppe, as followeth.

¶ The othe of due obedience to the Archebysshoppe.

IN the name of God, Amen. I N. chosen Bisshoppe of the Churche and see of. N. doe profesſe and promesſe, all due reuerence and obedience to the Archebysshoppe, and to the Metropoliticall Churche of. N. and to theyr succeſsours: so helpe me GOD throughe Jesus Christ.

¶ Thys othe shall not be made at the consecration of an archebysshoppe.

¶ Then the archebysshoppe shall moue the congregacion present to praye: saying thus to them.

BRethren, it is wrytten in the Gospell of saynct Luke, that our sauiour Christ contmued the whole nyghte in prayer, or euer that he dyd chose and sende furth hys. xij. Apostles. It is wrytten also in the Actes of the Apostles, that the Disciples whyche were at Antioche dyd faste and praye, or euer they layed handes vpon, or sent furth Paul and Barnabas. Let vs therefore, folowyng the example of our sauiour Christ and hys Apostles, fyrst fall to prayer, or that we admit and sende furth thys person presented vnto vs, to the worke wherunto we trust the holy goste hath called hym.

¶ And then shalbe sayd the Letany, as afore in the order of Deacons. And after thys place; That it may please the to illuminate all Bysshoppes, &c. he shall saye,

That

That it may please thee to blesse thys our brother elected, and to sende thy grace vpon hym, that he may duely execute the office wherunto he is called: to the edifyinge of thy Churche, and to the honour, prayse, and glorye of thy name.

Aunswere.

We beseche thee to heare vs good Lorde.

¶ Concludyng the Letanye in thende, wyth thys prayèr.



Almyghtye God, geuer of all good thynges whyche by thy holy spirite haste appoynted diuerse orders of ministers in thy Churche: mercyfully beholde thys thy seruaunt, nowe called to the worke and ministerye of a Bysshoppe, and replenyche hym so wyth the trueth of thy doctrine, and innocencye of lyfe, that both by word and dede, he may faythfullye serue thee in this offyce, to the glory of thy name, & profite of thy congregacion: Through the merites of oure sauioure Jesu Christ: who lyueth and reygneth with thee and the holy goste, worlde wythout ende. Amen.

Then the Archebysshoppe syttynge in a chayre, shall saye thys to hym that is to be consecrated.



Brother, forasmuche as holye scripture and the olde Canons commaundeth, that we shoulde not be hasty in layinge on handes, and admyttynge of any person to the gouernement of the congregacion of Christe, whyche he hath purchased wyth no lesse pryce then the effusion of hys owne bloud: afore that I admit you to thys administracion wherunto ye are called, I wyll examine you in certayne articles, to thende the congregacion present, may haue a tryall and beare wytnes how ye be mynded to behaue youre selfe in the churche of God.

Are you perswaded that you be truely called to thys ministracion, accordyng to the wyll of our Lorde Jesus Christ, & the ordre of thys realme.

Aun-

Aunswere.

I am so perswaded.

The archebysshoppe.

ARe you perswaded that the holy scriptures conteyne sufficiently all doctryne, required of necessitye for eternall saluacion, through the fayth in Jesu Christ: And are you determined with the same holy scriptures, to enstruct the people committed to your charge, and to teache or maynteyne nothing, as requyred of necessitie to eternall saluacion, but that you shalbe perswaded maye be concluded, and proued by the same:

Aunswere.

I am so perswaded and determyned by Gods grace.

The archebysshoppe.

WIll you then faythfully exercyse your selfe in the sayed holy scriptures, and call vpon God by prayer, for the true vnderstandyng of the same, so as ye maye be able by them to teache and exhorte with wholesome doctrine, and to withstand and conuince the gaynsayers:

Aunswere.

I wyll so doe, by the helpe of God.

The archebysshoppe.

BE you ready with all faythfull diligence, to banyshe and dryue away all erronious and straunge doctrine contrary to Gods Word, and both priuately and openly to cal vpon and encourage other to the same:

Aunswer.

I am ready, the Lord beyng my helper.

The archebysshoppe.

WIll you deny all vngodlynesse and worldlye lustes, and lyue soberlye, ryghteouslye, and Godlye in this worlde, that you maye shewe your selfe in all thynges, an example of good workes vnto other, that the aduersarye maye be ashamed hauyng nothyng to laye agaynst you:

Aunswere.

I wyll so doe, the Lorde beyng my helper.

The

The archebyshoppe.

WIll you maintaine and set forwarde (asmuche as shal lye in you) quietnesse, peace and loue, amonge all men. And suche as be vnquiete, disobedient and criminous within your Diocesse, correcte and punyshe accordyng to suche authoritie as ye haue by gods worde, and as to you shalbe commytted by the ordinaunce of this realme?

Aunswere.

I wyll so doe, by the helpe of God.

The archebyshoppe.

WIll you shewe your selfe gentle, and be mercifull for Christes sake to poore and nedy people, and to all straungers destitute of helpe?

Aunswere.

I wyll so shewe my selfe by Gods helpe.

The archebyshoppe.

ALmightye god our heauenlye father, who hath geuen you a good wyll to doe all these thynges: graunte also vnto you, strength and power to perfourme the same: that he accomplishing in you, the good worke which he hath begon ye maye be founde perfecte, and irreprehensible at the latter daye, throughe Jesu Christ our Lorde. Amen.

Then shall be longe or sayde. Come holy goost. &c. as it is set out in the order of Priestes.
That ended, the Archebyshop shall saye.

Lorde heare our prayer.

Aunswer.

And let our crye come vnto thee.

Let vs praye.

ALmightie God, and moste mercyfull father, whiche of thy infinite goodnesse haste geuen to vs thy onelye and most dere beloued sonne Jesus Christ, to be our redemer & auctour of euerlastyng lyfe: Who after that he had made perfect our redempcion by his death, and was ascended into heauen, powred

powred downe his gyftes aboundantly vpon men, makinge ſome Apoſtles, ſome Prophetes, ſome Euangeliſtes, ſome Paſtours, and Doctours, to the edifyinge and makyng perfecte of his congregacion: graunt We beſeche thee, to this thy ſeruaunt ſuche grace, that he maye euermore be readye to ſpreade abroade thy Goſpell, and gladde tydynges of reconcilement to God, and to vſe the authoritie geuen vnto hym, not to deſtroye, but to ſaue: not to hurt, but to helpe: ſo that he as a Wyſe and faythfull ſeruaunte, geuynge to thy family meate in due ſeaſon, may at the laſte daye, be receyued into ioye, through Jeſu Chriſt our Lord: Who With thee, and the holy goſt, lyueth and reigneth one God, Worlde Without ende. Amen.

Then the Archebyſſhoppe and Byſſhoppes preſente, ſhall laye theyr handes vpon the head of the elected Biſhop, the archebiſſhop ſayinge.

TAke the holy gooſt, and remember that thou ſtirre vp the grace of God, Whiche is in thee, by impoſicion of handes: for God hath not geuen vs the ſpirite of feare, but of power, and loue, and ſobernelle.

Then the Archebyſſhop ſhall delyuer hym the Byble, ſayinge.

GEue hede vnto readyng, exhortacion and doctrine. Thinke vpon theſe thinges cõteyned in this boke, be diligente in them, that the encreaſe commynge thereby, may be manifeſt vnto all men. Take hede vnto thy ſelfe, and vnto teachynge, and be diligent in doyng them: for by doynge this thou ſhalte ſaue thy ſelfe, and them that heare thee: bee to the flocke of Chriſt a shepeheарde, not a Wolfe: feede them, deuoure them not: holde vp the Weake, heale the ſycke, bynde together the broken, bryng agayne the outcaſtes, ſeke the loſt. Be ſo merciful, that you be not too remiſſe: ſo miniſter diſciplyne, that you forgeat not mercye: that When the chiefe shepeheard ſhall come, ye maye receyue the

the immarcessible crowne of glorye, throughe Jesus Christe our Lorde. Amen.

¶ Then the archebysshop shal procede to the Communion, with whome the newe consecrated Bysshoppe with other, shal also communicate. And after the laste Collecte, immediately before the benediction, shalbe sayed this prayer.

MOste mercifull father, We beseche thee to sende downe vpon this thy seruaunte, thy heauenly blessyng, and so endue him with thy holye spirite, that he preachinge thy woorde, maye not onely be earnest to reproue, beseche, and rebuke with all pacience and doctryne, but also maye be to such as beleue, an wholesome example, in woorde, in conuersacion, in loue, in faith, in chastitie & puritie: that faythfully fulfyllyng his course, at the latter day he may receiue the crowne of ryghteousnesse, layed vp by the Lorde the ryghteous iudge: Who lyueth and reigneth, one God with the father and the holy goste, Worlde without ende. Amen.

(r)

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M. D. LII.

Cum priuilegio ad imprimendum solum.

The prices of this boke.

This booke is to be solde by the imprinter, in queres for. ii. shyllinges and. vi. pence, and not aboue. Bounde in parchement or forell, for. iii. shyllinges. iiii. pence, and not aboue. And bounde in leather, in paper bordes, or claspes, for. iiii. shyllinges, and not aboue. And at the next impression, the imprynter leauynge out the fourme of makynge and consecratinge of Archbishops, Bishops, Priestes, and Deacons, shall sell the sayde boke in queres, for. ii. shyllynges, and not aboue. And bound in forell, for. ii. shyllinges viii. pence, and not aboue. And boundein leather, in paste bordes or claspes, for iii. shyllynges. iiii. pence, and not aboue.